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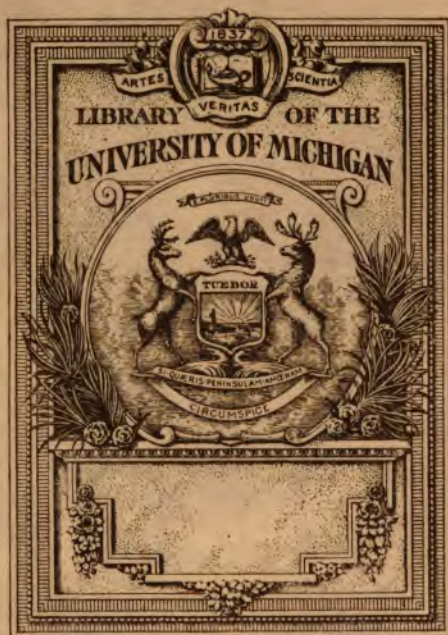
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REPORT  
OF THE PROCEEDINGS OF  
THE  
  
CHURCH CONGRESS

HELD IN

*The Hall of King's College, Cambridge:*

NOVEMBER 27th, 28th, and 29th, 1861.

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## PREFACE.

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THE restless attacks, the systematic organization, and the avowed purposes of the opponents of the Church of England, encouraged by the indifference of the apathetic, and backed by the support of the irreligious, awakened a short time since the minds of Churchmen from their characteristic disregard to the signs of the times, and urged them to use every effort for the preservation of their constitutional rights and privileges. Hence the year 1859 witnessed the formation and development of various Church Defence Associations through the country, and of the central Church Institution in London. The progress of such Associations was a good omen for the Church, but it appeared to the Committee of the Church Defence Association in Cambridge that, to give full effect to the combination of Churchmen, the union should be not merely local but general. It was their opinion that this union would be greatly promoted if representatives of the various Church Defence Associations were invited to consult with Churchmen eminent for their religious zeal and for their advocacy of Church interests. A precedent for such a gathering was supplied by the annual meetings of Societies for the advancement of Science, Archæology, &c.; and it further appeared to the Committee that Cambridge, by reason of its historical and academical traditions, was the most suitable centre, at which a Congress of Churchmen might in the first instance be held. Letters of invitation, extracts from which are subjoined, together with the accompanying questions on the subjects proposed for discussion, were sent to the Secretaries of the various Church Associations, and to certain distinguished Churchmen, clergymen and laymen. The result of these measures has fully justified the expectations of the Cambridge

Committee, and they believe that the publication of the proceedings in Congress will still further promote the cause of Church Defence.

In conclusion, it may be added, that the Committee are desirous to maintain the connexion formed between their own and other Associations by the appointment of corresponding members.

*(Signed)*

F. FRANCE, *Chairman of the Congress.*

|                   |  |
|-------------------|--|
| W. J. BEAMONT,    | } <i>Hon. Secs. of the<br/>Church Defence<br/>Association.</i> |
| JOHN MARTIN,      |  |
| R. REYNOLDS ROWE. |  |

*(Extract from the Letter of Invitation addressed to individual Churchmen.)*

DEAR SIR,

It is the intention of our Church Defence Association to hold in Cambridge a Congress of Churchmen next November.

Our object in assembling this Congress is that we may bring together a number of earnest-minded men, well acquainted with the practical working of the Church of England and desirous of promoting its efficiency, to consult with representatives of the various Church Defence Associations throughout the country.

We are convinced that a zealous endeavour to stimulate the energies of the Church, and to apply correctives to acknowledged defects of system from within, are not less efficient measures of Church Defence than the defeat of destructive attacks from without; and we believe that friendly discussion among Churchmen would greatly aid in devising remedies where needed and in promoting unity of action.

The subjects to which we propose to direct the especial attention of the Congress are—Church Rates; Increase of the Ministerial Agency of the Church; the Work of the Church in Education; Subdivision of Dioceses and Increase of the Episcopate; Church Discipline and Church Building Acts; Incomes of the Clergy; Cooperation of Clergy and Laity in Parishes, Rural Deaneries, Archdeaconries and at Diocesan Synods. We shall esteem it a kindness if you will take part in this Congress, and shall be glad to learn if there be any points to which you would wish to direct particular attention either in the topics for discussion or in the arrangements for the meeting.

CAMBRIDGE,

*October 2nd, 1861.*

*(Extract from the Letter of Invitation addressed to the Secretaries of Church Defence Associations.)*

DEAR SIR,

We forward you a copy of a circular addressed to eminent Churchmen of all parties requesting their attendance at a Church Congress in Cambridge. The answers we have received, and the opinions expressed have been most encouraging. The present Vice-Chancellor and many of the Masters of Colleges have also expressed their cordial approval. We therefore solicit the cooperation of your Association in the objects proposed, and hope that you will send us a deputation to the Congress. If you can conveniently so arrange it, we think that the deputation should consist of one clergyman and one layman.

The enclosed list of questions refers to the subjects of discussion at the Congress. We shall be glad if you will send these questions to any of your members likely to help us, and will forward the replies to us before the 10th of November. It will greatly assist our proceedings if the opinions of Churchmen on these subjects be obtained, and a digest of the results framed previous to the meeting of the Congress. As the replies will probably be numerous we venture to suggest that they should be as concise as is consistent with a full expression of opinion.

If your Association have already issued papers on any of these subjects, we shall be much obliged by your sending a copy of such publications.

CAMBRIDGE,

*October 11th, 1861.*

#### CHURCH RATES.

I. (i) Do you agree that District Churches should levy their own rate?

(ii) That the objects of the rate should be more clearly defined?

(iii) That the jurisdiction of the Ecclesiastical Courts should be abolished, and the mode of recovery of the rate be the same as that of the Poor Rate?

(iv) Do you wish to separate the fabric rate from the worship rate?

(v) Do you wish for an exemption clause?

(vi) If so, do you assent to the following as a ground of exemption: "I conscientiously object to a Church Rate, and request to be exempted during the next year"?

(vii) Do you wish that persons exempted from payment should be debarred during the time of their exemption from attending vestry meetings affecting Church funds?

(viii) Does any other plan for settling the Church Rate Question commend itself to you as desirable or practicable?

#### MINISTERIAL AGENCY.

II. (i) What method or methods can you suggest for increasing the number of Clergy in large towns?

(ii) In outlying country districts?

- (iii) In what ways might Lay agency be employed to supplement the clerical office ?
- (iv) Does the employment of Laymen to assist the ministerial work in outlying hamlets appear to you desirable ?
- (v) Can you suggest any plan for bringing Dissenters again within the pale of the Church of England ?

#### SUBDIVISION OF DIOCESES, AND INCREASE OF THE EPISCOPATE.

- III. (i) To what extent does it appear to you necessary to increase the number of Bishops ?
- (ii) How would you meet the difficulty of admitting more Spiritual Peers into the House of Lords ?
- (iii) How would you endow the new Bishopricks if founded ?

#### INCOMES OF CLERGY.

- IV. (i) Can you devise any measure for establishing a proportion between the work of a Clergyman and his Income ?
- (ii) How far do you think that a Weekly Offertory might be rendered available for supplying the deficiencies of Clerical Income ?

#### ECCLESIASTICAL LAW.

- V. (i) Can the impediments which the Church Building Acts present to the Building and Endowment of new Churches be in any measure removed ?
- (ii) Can you suggest any simple and inexpensive method for removing scandalous offenders against morality from their Cures which shall not at the same time provoke malicious and frivolous objection to the Clergyman ?

#### COOPERATION OF CLERGY AND LAITY.

- VI. (i) How may the cooperation of Clergy and Laity be best secured in Parishes ?
- (ii) In Rural Deaneries ?
- (iii) In Archdeaconries ?
- (iv) At Diocesan Synods ?

#### WORK OF THE CHURCH IN EDUCATION.

- VII. (i) What is your opinion of the tendency of the new Educational Minute ?
- (ii) By what means might the Educational influence of the Church be increased ?

## Sessions of the Congress.

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CHAIRMAN. THE VENERABLE THE ARCHDEACON OF ELY.

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PROCEEDINGS  
OF  
THE CHURCH CONGRESS,  
HELD AT CAMBRIDGE,  
NOVEMBER 27th, 28th, AND 29th, 1861.

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WEDNESDAY, NOV. 27th, 1861. MORNING MEETING.

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THE VEN. ARCHDEACON FRANCE'S OPENING  
ADDRESS.

IN the unavoidable absence of our revered Diocesan I have been asked to preside on the present occasion. Although fully aware of my own deficiencies, I thought that this was not a time when services, however humble, should be refused to a cause so important and at the call of friends so earnest and self-devoted.

Having thus bespoken your indulgence for my own insufficiency, I hope I may be allowed to offer a few remarks upon the aim and objects proposed at this our congress of Churchmen. And first I must congratulate the Society and, I think I may say, the University of Cambridge, upon the assembling together of so many gentlemen of eminence and position, of commanding talents and untiring assiduity in furthering the temporal and spiritual interests of their fellow-citizens, who have honoured with their presence our ancient seat of learning, in spite of the dreary and uninviting season of the year.

A few years ago (as you cannot fail to remember) there was apparently no organization whatever among Churchmen for their own protection. Every clergyman seemed satisfied with the occupation which his own parochial district afforded him, without concerning himself with his neighbours' affairs. A few periodical meetings in behalf of charitable societies were the only bonds of union with his brother clergyman that he thought necessary. It is clear that such a state of things was by no means conducive to the strength of the Church as an Institution: that, instead of presenting a united array to any opponent, it absolutely invited attack by its want of harmony and organization. Churchmen had perhaps been tempted

to extend their lines in this unguarded manner, because they observed that their expected antagonists—the various sects of Dissenters—were by no means at one among themselves; that they had conflicting views and interests which were scarcely compatible with combined action. If this were so, it was a delusion which was soon destined to be dispelled. Those who entertained views unfriendly to the Church soon discovered that, if they wished to succeed, they must bury in present oblivion their own points of difference, and unite to a man against the common enemy. An association was accordingly formed in 1844 under the title “The British Anti-State-Church Association,” but this name was in 1853 changed for the less truculent and more seductive appellation of “The Society for the Liberation of Religion from State patronage and control.” However changeable the name of this Society, its aim was constant and unchangeable, viz. the severance of the union between Church and State, including the abolition of any profession of Religion by the Sovereign of this country, as well as the surrender for secular purposes of all the revenues of the Church. This opposition to the Church establishment was represented as a kind of religious crusade, undertaken with the view of extending Christ’s spiritual kingdom. Its promoters, therefore, at first professed only to use the moral influence of teaching and persuading—“spiritual weapons for the pulling down of strongholds” (I use their own application of the Apostle’s words) unaided by carnal weapons. Soon, however, did they find it necessary to call to their assistance the arm of flesh, and every conceivable method has been employed by the Parliamentary Committee of their association to overawe and coerce members of Parliament who were themselves friendly to the Church, to take part with them in an assault upon its outworks. You know, alas! how successful were their efforts! Well nigh did they accomplish the total abolition of Church Rates by legislative enactment, though it is now seen that the House of Commons was reluctant to pass the measure which was openly avowed to be but a means to the great end. A continued agitation is kept up throughout the country by the agents of the Society, who volunteer to assist at any meeting which may be held for the purpose of resisting Church Rates, and who sometimes come (uninvited guests) to lecture us in quiet country towns upon the sin of paying religious taxes and submitting to ecclesiastical authorities. The Society is also most active in disseminating its publications, scattering through the length and breadth of our land its incendiary pamphlets.

In such a critical state of affairs was it at all wonderful that the friends of the Church (both lay and clerical) should at length bestir themselves and endeavour to unite in their own defence? that some means should be devised of counteracting the baneful effects of the operations of the Liberation Society? that a conviction should be felt that organization could only be successfully opposed by organization? This growing feeling was the origin of the Church Institution in London, and the various Church Defence associations which have been established in different districts of the kingdom—established not for aggression or aggrandizement, but simply and purely for self-defence.

Doubtless the country will go with us while we thus stand on our defence; at all events it will allow us fair play, and this is the only

favour we crave. Our antagonists may probably suggest that the Church is becoming political, and therefore neglecting its higher duties, but we know that it is not so. And where, I would ask, is the boasted liberty of this country, if it only allows Non-conformists to use all their individual rights as citizens for the Church's overthrow, but denies to us the use of similar rights in our own defence? We must be prepared for hard words and jeers and sarcasms, but it is not the less incumbent upon us to proceed in a course which our conscience tells us is at once a charitable and legitimate one.

It would perhaps be worth our while to consider what causes have hitherto operated as obstacles to that union among Churchmen which the times seem to require, and whether those causes ought really to have such an effect. The clergy are a scattered body, much occupied in their ministerial and spiritual labours, and thus precluded in a great degree from banding together for united action. And have not laymen (until recently) too much delegated to clergymen the task of defending an Institution in which both are equally interested? I would assert, without fear of contradiction, that laymen have a greater stake in the maintenance of the Church than even clergymen themselves. How could any voluntary system penetrate the poorer masses in our large manufacturing towns? They can only be reached by a priesthood independent in means, but influenced by every consideration of patriotism, duty, and religion to seek and to save their perishing brethren.

There is a further reason for the lamentable want of union among Churchmen, a feeling of distrust among themselves. That there are theological parties in the Church we all know. How could this be prevented in a Catholic and expansive establishment like our own? And why should it not be so? Parties in the Church do not denote weakness, but are symbols of strength. Yet hitherto these parties have persisted in standing aloof from each other, have refused to recognize the sentiments which they entertain in common, and have only thought of their points of difference. This most suicidal policy, if persisted in, will only furnish a fresh illustration of the fate of the house which is divided against itself, and it must be at once discarded if we have any true affection for our common mother. Let us take a lesson from our antagonists. How is it possible for religious sects to differ doctrinally from each other more than do the Denominations? and yet they sink these fundamental differences in the common object of overthrowing the Church. Let us imitate their conduct in this particular, and, forgetting our mutual animosities, unite, heart and soul, in a cause which we believe to be the cause of religion itself.

It is in this point of view that the Church Institution of London and our own Defence Association invite Churchmen, of whatever shades of doctrinal or political opinions, to unite, and prohibit the discussion of any doctrinal subject at their meetings. The happiest effects are likely to result. Persons who have been mutually opposed all their lives, and have hitherto assiduously avoided each other, find that they have been under a great delusion; that their antagonists have many more views in common than at variance with themselves; that probably by a little concession on both sides, they may come to a perfect agreement, at any rate in the objects which they have in view. Thus by meetings of this nature, asperities (which might per-

haps have become inveterate) are removed, motives are better understood, worth more readily acknowledged, and the words of our great poet recognized as true, that

Many things having full reference  
To one consent may work *contrariouly* :  
As many arrows loosed several ways  
Fly to one mark.

The one aim of our meeting in congress here, is the maintenance in its integrity of that religious establishment which has been, through God's mercy, the instrument of effecting so much good among our countrymen, which is so tolerant of those who are not in her communion, which has assented to the removal of all religious disabilities, which depends for her subsistence not upon Parliamentary grants, but upon endowments transmitted to her by hereditary right, and derived from the piety and munificence of our ancestors. And the reason why we propose to defend this august and venerable Institution is, not because of its antiquity: not because our nursing Mother is enshrined in our filial affections: but because we believe it equal to its high mission; because we believe it alone capable of elasticity and expansion sufficient to enfold in its embrace the benighted masses of ignorance and vice which remain to be gathered in. Nothing short of an Established Church can reach them. They are not likely of themselves, sunk in ignorance and apathetic as they are, to seek out means of enlightenment. Men do not form themselves into religious communities, until they have first had religious feelings implanted in them. And whom, I would ask, do our Non-conformist brethren devote themselves to? Surely to those who are predisposed to their own systems, and who may be assumed to have already within them a religious feeling thus prompting them. We do not hear much of the Missionary efforts in this country, in our over-crowded towns, of Non-conformists. Those must be the occupation and duties of an endowed clergy, who have, by law, districts apportioned to them, for which they are responsible to God and man. And it may possibly be, that the unpopularity which but lately attached to our beloved Church, was in some measure a punishment for not appropriating a portion of her own resources for the maintenance of an effectual staff of Ministers in those teeming manufacturing centres, in which the populations had so far outgrown their supply of spiritual teachers, and where there were no pecuniary means for increasing the number of Clergymen.

Before I conclude I would bespeak your earnest attention to a very important subject. We all revere and love our National Church, and are met here in her defence. But it behoves us to bear in mind that no human institution, however excellent, can be perfect—perfection being reserved for the Church triumphant alone, the spiritual bride of our Lord. Imperfections may arise from antiquity, *i. e.* from the adaptation of certain parts of an institution to a state of things which has passed away, rather than to the present times. They may arise from the difficulty or impossibility of carrying out the principles and regulations of the institution itself. Moreover, machinery which already works well may be rendered still more effectual for good. And lastly, there may be certain mutual arrangements between the officers of an institution which require adjustment for mutual convenience.

It will be for us to consider whether this is in any respect the case with the Church of England, and if we upon consideration think so, address ourselves at once to the supply of any deficiency, and the remedy of any imperfection.

May Almighty God prosper any efforts we may make to increase the influence of the pure and reformed Church established in these dominions.

## LAWS AFFECTING THE CHURCH.

### SEQUESTRATION OF LIVINGS FOR DEBT.

BY THE REV. DR CORRIE,

MASTER OF JESUS COLLEGE, CAMBRIDGE.

1. IF from any cause a Clergyman, who is *beneficed*, is unable to pay his debts, any one of his creditors may sue out a Writ against him: but, whilst in ordinary cases of debtors, such a Writ would be put into operation by the Sheriff, in the case of a beneficed Clergyman, the Income of his Living is usually made available to his creditors only by a Writ sued out to the Bishop of the Diocese. On receiving such a Writ from the Sheriff, the Bishop issues what is called, "A Sequestration of the profits of the Clergyman's benefice." This process is the act of the Bishop, because the profits of a Benefice being regarded, by the old law, as "*Bona ecclesiastica*," are not allowed to be seized upon by Lay-hands.

The Bishop's writ of Sequestration, as received through the temporal Court, runs in this wise:—after reciting the circumstances of the case:—

"We give and grant unto you A. B. full power and authority to sequester, collect, levy, gather and receive all and singular the Tithes, Fruits, Profits, Oblations, Obventions, and all other Ecclesiastical Rights and Emoluments of and belonging to the Rectory [or Vicarage] of C. D. and the same to sell and dispose of, and the money arising therefrom to apply to and for the due payment of the debt and costs in the said [Sheriff's] Writ mentioned: also subject to all necessary charges," &c.

The person to whom the Bishop's Writ of Sequestration is addressed may be any person whom the Bishop pleases; but is now generally one of the Bishop's own officers. The result is that the whole proceeds of the Sequestered Living are taken out of the control and disposal of the Incumbent, and placed under the power of this *Sequester* or *Middle-man*.

This person is accordingly responsible for all Receipts and Expenditures connected with the Living; and has to render an annual account of them: so that it is at his own risk if he do not enforce the payment of all profits to which the Incumbent is entitled; or if he venture to spend one sixpence beyond all the *legal* claims on the Living. The Sequestrator is, by the decision of the Law-Courts, held to be liable to pay a Curate (in case the Incumbent does not

perform the duty himself), and to keep the Parsonage-House and Buildings, and the Chancel in repair. But as the extent to which such repairs are required is always a matter subject to difference of opinion, the Sequestrator has to be guided in that respect by the rule of the Law respecting Dilapidations.

I believe that in some cases of Sequestration a small amount is allowed annually out of the revenues toward the support of a School; but such an appropriation of a portion of the revenues of the Living would not be allowed in the Sequestrator's accounts by a Court of Law. As regards gratuities to the sick and poor; subscriptions to the County Hospital or local Dispensary; contributions to, what are called, the general "Charities" of the parish: no Sequestrator, without the consent of creditors, would dare think of allowing one farthing. If, therefore, the charges for the Curate's stipend and repairs of Buildings be excepted, the whole Income of a Sequestered Living is, in most cases, made over to strangers.

It is to be considered, moreover, that this condition of things may be, and usually is, continued throughout the remainder of the Incumbent's life. For after a Writ issued at the instance of one creditor has been satisfied, that of another creditor is put into operation; then follow a third and fourth writ, and so on in succession, until all the demands of creditors and lawyer have been satisfied<sup>1</sup>. The consequence is that a Living once under Sequestration is generally kept in that condition until the death of the embarrassed Incumbent.

2. It is scarcely necessary to mention how much all the circumstances connected with a Sequestration contribute to the loss of character, and moral influence of the Incumbent. His insolvency has to be published by a copy of the Writ of Sequestration being fixed on the door of his church. He is thus put to open shame for his thoughtless or extravagant habits of life. All advantages to be derived from his clerical ministrations will, as a matter of course, cease from that day. Accordingly he betakes himself, generally speaking, to some distant part of the country, so that, as regards his parish, he is practically dead. In fact, the only sure token of the Incumbent's existence oftentimes is the rigour with which the Sequestrator collects the profits of the Living for the benefit of the creditors.

If then the Incomes of Livings can thus be so readily degraded into mere parochial funds for liquidating the debts of clerical spendthrifts, it appears to me that our parishes should be protected, as far as practicable, from the scandal and evils connected with the existing laws regarding the Sequestration of Livings for paying the debts of Incumbents. It would, perhaps, be not advisable to effect such a change in the law as to do away with those Sequestrations altogether, because from whatever source a Clergyman's income arises, it ought to be chargeable with his debts; still it cannot be denied that the inhabitants of a parish are greatly interested in the proper disposal of their Incumbent's income, and ought not therefore to be left entirely at the mercy of a host of creditors, who have placed goods and money at the disposal of an improvident Clergyman. It has appeared

<sup>1</sup> It is generally found that when there are several Sequestrations on a Living they are nearly all issued about the same time.

to me, therefore, that some check might be given to the evils inseparable from the Sequestration of Livings for debt, if it were provided by law (among other things),

That when a Sequestration had been in operation for a certain number of years (say *seven*), that Living should become *ipso facto* void, as if the Incumbent were naturally dead: it being at the same time provided that an Incumbent thus vacating a benefice should be incapable of being again presented to the *same* Living<sup>1</sup>.

That if the Sequestration were taken off *within* the period of limited number of years, no second Sequestration of the Living should take effect during the *same* incumbency.

That during the Sequestration of a Benefice, the net value of which was (say) £400 a year or upwards, the officiating Curate's stipend should not be less than one half of that net income: in case the benefice be below that value, the amount of stipend paid to the Curate to be at the discretion of the Bishop of the Diocese.

That in case of the death of an Incumbent during the time his benefice was under Sequestration, the creditors, at whose suits the Writs of Sequestration had been issued, should severally and jointly, their executors, heirs and assigns, be held liable for Dilapidations exactly as in ordinary cases the executors, heirs and assigns of a deceased Incumbent would be<sup>2</sup>.

These are the main features of change in the present state of the law on the subject of Sequestration of Livings for debt, which occur to me as being likely to moderate evils for which existing law provides no remedy. It may, perhaps, be objected that such, or similar, change would give a Clergyman too great an advantage over his creditors, if at the end of a certain number of years his clerical income on the strength of which partly, if not mainly, his debts were allowed to be contracted were not subject to Sequestration: but my own opinion is that the fewer facilities for getting into debt, at the expense of his parish, which a Clergyman meets with, the better.

G. E. CORRIE.

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## HINDRANCES TO CHURCH-BUILDING.

By W. COTTON, Esq.

I AM very sensible that the Introductory Paper on this subject might have fallen into much abler hands, and I fear I may have prevented this, by my anxiety to give any assistance in my power to the very important objects the Congress has in view.

As entitled to more consideration than any thing I can offer, I will copy the following passage from the 6th page of the Report 1857—8 of the London Diocesan Church-Building Society.

"The Committee would also express their opinion, that, however well intended by its promoters, recent Church legislation has thrown

<sup>1</sup> Some such provision as this would prevent any collusion between Patron and Incumbent.

<sup>2</sup> As the law now is, any balance of income that may be in the hand of the Sequestrator, at the death of the Incumbent, belongs to the creditor in preference to the dilapidations.

difficulties in the way of Church Extension. Without presuming to pass judgment on the conduct of public functionaries whose duties doubtless are difficult, from their having to work under a most complicated system, the Committee cannot but conclude, from the general testimony brought before them, that the action of the Ecclesiastical Commissioners is less calculated to promote the extension of the Church than that of their predecessors.

"Lord Blandford's Act (19 and 20 Vic. cap. 104), hampered as it was with incongruous amendments during its progress through Parliament, has complicated instead of simplifying the formation of new Districts. It appears to the Committee a mistake, in Church legislation, to insist on the same requirements in all places and under all contingencies. The circumstances under which Districts are formed, as well as the character of the neighbourhoods, are so various, and the class of persons by whom the Churches will be supported, that a large discretion ought to be allowed as to the application of the rules laid down, lest that which is most desirable in one locality should be found an absolute impediment in another. That this embarrassment has been experienced in Lord Blandford's Act, is proved by the fact that some schemes of Church-Building in London have been postponed until they can be more satisfactorily carried out, than is possible in the existing state of Church legislation."

The obvious remedy for this would be a careful examination and comparison of the different enactments, and a well-considered Bill to repeal all the present Church-Building Acts, and to simplify and re-enact whatever had been found efficient in them.

Very considerable progress had, some time since, been made by Mr G. Jelf and Dr Lushington in the Draft of a Bill for this purpose, and the Marquis of Blandford's Act, after the alterations it received in Parliament, has rendered the simplification of the law more important; and additions might be made which the experience in Church Building and the division of Parishes have proved to be desirable.

I have found the provisions in Sir Robert Peel's Act most convenient for the formation of a new District Parish, but to carry these into effect is attended with some difficulty.

The Reports of the Subdivision of Parishes Commission, presented to Parliament in July 1849 and 1850 and 1855, will furnish much valuable information to any person willing to undertake the improvement of, or the addition to, Church Law legislation.

There are now practical difficulties in the conveyance of sites for churches, parsonages, and property for endowments, which should be immediately removed.

Soon after the commencement of Bishop Blomfield's great work, it was found that many individuals and public bodies, who were willing to give or sell sites for churches, or parsonages, decidedly objected to give an abstract of their titles. This being represented to the Commissioners for Building Churches, it was agreed, that if the solicitor to the Metropolis Churches Fund was satisfied, and certified, that in his opinion it was a good holding title, they would accept the conveyance. If this had not been allowed many of the churches could not have been built.

The Ecclesiastical Commissioners, to whom the duties of the Church Building Commissioners have been transferred, have adopted

a different system. They require a full abstract of title to be given, not limited as to time (which every person now selling property would make a condition of sale); and in consequence many sites for churches and parsonages have been withheld. They also require the giver or purchaser to sign an undertaking to pay the Commissioners' solicitor, &c., which many persons object to do, not knowing what their law charges may amount to, and being unwilling to pay a solicitor over whom they have no control; and this has prevented sites being given for churches and parsonage-houses.

In the case of an endowment under Sir Robert Peel's Act, of £150 a year secured by ground-rents, on land which had been in the undisturbed possession of the donor and his partners for fifty-six years (and which could have been readily sold with that title), so much was required in further explanation of it, that the Church could not be consecrated for many months after its completion, and the donor and his solicitor were both so tired out by repeated objections and applications, and that in consequence they would never be induced to make a similar endowment, until the practice or the law is altered.

In this case the Commissioners paid their own law expences, which must have amounted to a considerable sum, and the donor had to pay his own solicitor.

The legal advisers of the Treasury, of the Admiralty, of the Council on Education, and many other public departments, and, of late years, of the City of London, are remunerated by fixed salaries; and this should be the case with the legal advisers of the Ecclesiastical Commissioners.

The conveyance of land to the Church-Building Commissioners, after the expiration of five years, cannot be disturbed, and if any had been, I do not know what is to be done with the consecrated Church or the Parsonage.

A more simple and safer title might be given, relieving the funds for Church Building from heavy law expences, and doing away with the difficulties about the production of titles, if the system of the Enclosure Commissioners was adopted: viz. that the sale or gift of land for the site of a Church or Parsonage was required to be advertised for a certain time (three months), and if not objected to should be considered as secure.

This might also apply to an endowment of land not exceeding a certain amount of rental.

Some alteration should be made in the Mortmain Act, to give reasonable facilities for the building and endowment of Churches.

Dean Ireland left £5000 to the Incorporated Society for Building and Repairing of Churches and Chapels, but unfortunately left it for a Church in Westminster, and in consequence, the bequest, except £500, was considered void by the Statute of Mortmain.

WILLIAM COTTON.

ST LEONARDS,  
Nov. 26th, 1861.

CHURCH BUILDING<sup>1</sup>.

By W. COTTON, Esq.

In the paper I have sent "*On the Hindrances to Church-Building*," I have confined my observations to the legal difficulties; I am however induced to state some of the results of my experience when engaged in the formation and management of the Incorporated Society for Promoting the Building and Enlargement of Churches and Chapels, and when giving my humble assistance to the late Bishop of London in providing 78 additional churches in the metropolis.

Those who engage in the work of providing for the spiritual wants of their fellow-creatures, particularly of the poor, must expect to meet with, and be prepared under God's blessing and power, to contend against difficulties when they could have been least expected.

The enemy of souls will not allow any work which interferes with his power, to proceed without serious difficulties and obstructions; but they are never insurmountable, and may be permitted to try our faith and perseverance.

When the good Bishop Blomfield made his proposal to provide 50 additional churches for the Metropolis, it was thought by some so unreasonable, that many, and amongst them one good and liberal churchman of high station, refused to subscribe on account of the magnitude of the scheme, but the Bishop had the happiness of seeing his labours blessed, and 78 churches completed. When it was proposed to build 10 additional churches for Bethnal Green, the Bishop said, at the first public meeting, that he should be content with 6; under God's blessing the 10 were completed, and Islington, St Pancras, and other large parishes, have continued the effort; but from the rapid increase of the population the metropolis is now in a worse state of spiritual destitution than, when the Bishop commenced his work.

The first difficulty a Church-builder has to contend with is that of obtaining the requisite fund, and he will discover that the number of persons he can apply to with much hope of success, in the large wealthy population of London, is very small; a short time since it did not exceed 2000 out of 2,000,000.

The number of churches of late years built by individuals is a satisfactory proof that the spirit which filled our towns and villages with churches is still alive amongst us; and if all were encouraged to give according to their power, funds would not be wanting, to build many additional churches, or temporary places of worship, until churches could be completed; and the great mass of the population would have the opportunity of attending the services of our Church, and of receiving instruction in the sublime doctrines and the duties of Christianity.

Some plan should be adopted for collecting from all the members of our Church frequent small contributions; and this would be most

<sup>1</sup> This paper did not arrive in time to be read at the Congress in its proper place.

conveniently done in conformity with the advice of St Paul, and the orders of our Church, at the weekly offertory.

It is not unreasonable to expect that, in pence and larger coins, 1,000,000 of pence might be collected every week, or £216,616 every year. Those who have much might be induced to give liberally, as God had prospered them, and those who have little would gladly give of that little.

In a church at Sydney, New South Wales, £500 is annually collected at the offertory, principally in copper, paying the expences of the church, and I believe two curates.

There are many churches in England where the result of the offertory is satisfactory, and the number is continually increasing; and it may be hoped that the objections to this mode of collecting money will soon be overcome. In the Episcopal Church in America, in Scotland, in Ireland, and in the Kirks of Scotland, a similar collection is made.

Under proper regulations and facilities money might be collected, and the desire and habit of giving would increase.

The next difficulty to be contended with is the providing a site.

If facilities are given for their conveyance, a considerable difficulty would be removed; but in large and populous parishes there will always be great difficulties in finding suitable sites; they should be sufficient for a Parsonage as well as a Church, and at such a distance from other sites as would facilitate the formation of district parishes, and these should never be of an unmanageable size for pastoral superintendence. It is doing more good to take a moderate sized district parish out of a large parish, than to divide a large parish into two, both too large for pastoral care.

The introduction of pews into our churches, the building of chapels for the rich, and the pew-rent system, have driven the poor from our churches, and the free-sittings which were provided by the Church-building Commissioners are generally occupied by a higher class. Great distinction was made between the rented and the free sittings, the pews being 3 feet from back to back, and the free sittings only 2ft. 4in., allowing scarcely room for a man to sit and not sufficient for kneeling.

This marked distinction between the accommodation for rich and poor (so contrary to the instruction of St James) gave great offence to those who were not able to pay for sittings. It was generally adopted, when a new church was built, until the late Bishop of London came to the determination of having all the sittings in a church of the same construction; and this is now required by the Incorporated and the London Diocesan Society for Building Churches. Pews were (I am told<sup>1</sup>) introduced by the Puritans, and occupied the best part of the church, and as population increased no room was left for the poor. In many churches they have now been removed, and the accommodation has been restored to what it was for some time after the Reformation, and in some old churches the benches, 2ft. 8in. in height, may still be found, and in many the old benches may be seen an addition having been made to their height.

After the funds for building and the site have been provided the greatest difficulty remains, how is the clergyman or clergymen

<sup>1</sup> By Bishop Middleton, before he went to India.

to be maintained ; and this is probably the first object that should be attended to. Those who have been most engaged in Church-building will admit, that the maintenance of the clergy in poor districts for pastoral superintendence is even more important than the building of a church. At the commencement of their work the Ecclesiastical Commissioners endowed what were called Peel Districts with £120 a year, to increase to £150 when a church was provided ; a very inadequate income for a clergyman, who had frequently to pay very considerable sums for the expences of his church and his schools. It appears that their grants are now confined to those districts where an equal amount is provided, thus excluding many poor districts from assistance.

In the anxiety to provide an income for the Clergy the evils resulting from the pew-rent system have been overlooked. In very poor districts they cannot be depended on, particularly when the church-room bears a reasonable proportion to the population. One church in a poor district of 10,000 or 20,000 inhabitants may possibly find a few who can and will pay for pews, but in times of difficulty they feel it inconvenient to pay the pew-rent, and leave the church.

Pew-rents have provided places of worship and clergymen for the rich, and made the building of a church, in some instances, a good commercial speculation, but they have tended, like the pews themselves, to separate the rich from the poor, and have made the former, having hired a pew for themselves, and probably for their servants, unmindful of their duty of providing church-room for the latter, who are very sensible of the distinction which has been unhappily made between the pews and free sittings. When "Free Seats" was written on some pews in Fulham parish-church the poor would not go into them, but when the term was altered to "Free Pews," they were immediately occupied.

As population increased the poor were excluded from the parish-churches, or driven into the *aisles* or corners. The pew-rent system, having provided churches and clergymen for the rich, has diminished the inclination to build parish-churches, on the part of those who were able to do so and who would not have been content without some place of worship ; whereas if parish-churches had still been built on the old principle, of every inhabitant having a right to be admitted, they would have been provided in proportion to the population, and the rich and poor in the House of God would not have been separated.

I fear what I have written will not be thought to contain much information, and I have not time to correct it, or add more.

W. COTTON.

Nov. 27, 1861.

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## CHURCH EXTENSION.

By ANTONIO BRADY, Esq.

HAVING been honored with an invitation to read a paper before this meeting, "On Church Extension," I have prepared the following notes, for which I must crave the indulgence of the Congress. The subject is so extensive, and the interests involved are so vast and complicated, that it is impossible to do justice to it in the short time allowed.

I do not propose therefore to enter into detail, but my paper must be a suggestive rather than an historical sketch, either of the past or of the present state of the Church in this kingdom. But, before I can offer any suggestion as to Church Extension, it will be necessary to describe, shortly, the constitution of the Ecclesiastical Commission.

There are so many and such interesting Reports from the various Committees, which have from time to time been appointed to enquire into Church-matters, that I must ask you to consider the necessity for Church Extension proved. Indeed, the sad fact is patent to all, that our much-loved National Church has so far lost its nationality, that it does not at the present moment fulfil its high and holy mission. It is a lamentable fact that the National Church does not now number among its *worshippers* one-half of the Population of England and Wales, and in Ireland not one-sixth. It is however true that the 25 per cent. of the population, who are unhappily irreligious, and conform to no church or sect, are theoretically under the care of the National Church.

First, as to the causes of the sad declension from the Established Faith. And here I must for a moment refer to the state of the Church at the Reformation, and ask you to consider, at least for the sake of argument, that at the latter end of the 16th century, the whole nation conformed, at least outwardly, to the Established Church; whereas, at the present time, according to the researches of Dr Hume, in England and Wales, there are only

|              |                            |
|--------------|----------------------------|
| 42 per cent. | of Church Worshippers,     |
| 29½ .....    | are Protestant Dissenters, |
| 3½ .....     | are Roman Catholics, and   |
| 25 .....     | are Irreligious!           |

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The main cause of this, I apprehend, has been the extraordinary apathy of Churchmen, lay as well as clerical. Church Extension has not kept pace with the growth of the population. And here let me pay a tribute to our Nonconformist brethren. Any teaching is better than no teaching, and the Church itself owes them a debt of gratitude; for, but for their labours, the 29½ per cent. of Dissenters possibly might have been without the blessings of the Gospel in any shape, though living under the shadow of the most richly endowed Church Establishment in the world. Here was the beginning of

voluntaryism absolutely forced upon the people, by the neglect of the Establishment for many ages, to provide for her growing numbers.

From the reign of Elizabeth down to quite a recent date, practically scarcely a new parish was formed, or a new church built, and for 250 years there was little Church Extension, although the population during this period was nearly doubled. Nepotism, pluralism, and worldly-mindedness, in all its various shapes, contributed to this sad result. Indeed the Church was so established, and was so shackled by law, that it literally has not been able to accommodate itself to the growing necessities of the times.

At the close of the 17th century the Church seems to have become, in the eyes of many, an Establishment for the benefit of the superior Clergy and influential families, rather than for the preaching the Gospel to the people. Enormous wealth was accumulated in the pockets of some few dignitaries, while, from the change of times and the altered value of property, the Clergy in other places were, and are, almost starving. This has of late years been mended; but great abuses still exist, and a power to correct them has yet to be devised. I am afraid that from the clumsy constitution of the means provided by law to remedy this state of things, many of the abuses the Ecclesiastical Commission was designed to correct have been legalized and perpetuated by them. I will only here refer to the remarkable case of the Dean of Durham, who has had settled upon him and his successors £6000 a year, being double the amount allowed by the Act of Parliament! (vide Mr Chalk's evidence before the Lords' Committee, p. 484). Rural parishes with scattered populations, for which the village-church in former days afforded ample accommodation, have in these days become the centres of large manufacturing cities, with their hundreds of thousands of artisans: and the limits of parishes, some of which are as extensive as the manors from which they originated, have never been altered from the earliest times of which we have any record.

We have Acts for what is called Division of Parishes; we have Church-Building Acts, and Consolidated Chapelry Acts; but what I submit is required, is facility to erect independent parishes, not for ecclesiastical purposes only, but for all legal purposes whatever.

The Ecclesiastical Commissioners have power to assign districts under complicated, difficult, and expensive circumstances. For rich districts this does tolerably well, but for poor districts it is an absolute hindrance; and I submit that greater facilities are needed. The Commissioners have large and accumulating funds at their disposal; but how do they use them? Let us glance at the origin of this Commission. Shortly, it had its origin in consequence of a Royal Commission of Enquiry into the Ecclesiastical Revenues of England and Wales. They made their first Report in 1835, and this important paper has been the basis of all subsequent legislation on the subject. A Bill to carry into effect their recommendations was passed August 13th, 1836, and is popularly known as the Bishops' Act, (6 and 7 William IV. cap. 76). The failure, the utter failure of all the legislation on this subject, is mainly attributable, in my judgment, to the irresponsible machinery by which it was intended to be carried out. That it *has* failed, is I think abundantly proved by the evidence of their own officers, before the Bishop of Exeter's Committee in the Lords in 1858. The secretary admitted that the

accounts were an unintelligible jumble, which even he could not explain.

That the enormous funds entrusted to the care of the Commission might have been more appropriately applied is proved, I think, by their own Reports presented to Parliament. Funds committed to their care for the "Relief of Spiritual Destitution in populous places," are publicly stated, in printed publications, to have been expended in a manner, and to an amount, almost incredible; yet the figures are said to have been taken from their own Reports. I forbear to repeat them, but any one curious on this subject, will do well to read and to ponder on the revelations contained in a pamphlet published by the Liberation Society, entitled *The Ecclesiastical Commission, or the Bishops as Church Reformers*<sup>1</sup>. I need hardly say, that with the objects and intentions of the compiler of this pamphlet I have no sympathy, but it is well sometimes to see what our enemies say of us; and unfortunately there is too much reason to fear, that the facts are at least partially true. They profess to be quotations from official papers; authorities are quoted, and the figures, so far as I am aware, have not been disputed.

There is also a very able paper, entitled "Pastors and Masters," which was published in the serial *All the Year Round*, conducted by Mr Charles Dickens, for the month of August last, containing very nearly the same facts, brought out by a masterly but not unfriendly hand.

Then there is the Report of the House of Lords' Committee on Spiritual Destitution, with its marvellous revelations; and lastly (but not the less important), the Article "On Spiritual Destitution in the Metropolis," in the *Quarterly Review*, No. 218, for April last. It is impossible to overestimate the value of this paper, however painful to Churchmen the narrative may be.

The Ecclesiastical Commission originally consisted of forty-nine members, including all the Bishops in England and Wales, three Deans, and twenty Laymen, (three have since been added); a number which has completely done away with *all personal responsibility*, and, in my opinion, led to the most disastrous results. The Revenues to be placed at the disposal of the Commissioners, by the Cathedral Act of August 1840 (3 and 4 Vict. cap. 113), were directed to be applied in making "additional provision for the cure of souls in parishes where such assistance was *most* required." In 1843, additional funds were placed at the disposal of the Commissioners, by Act 6 and 7 Vict. cap. 37, commonly called Sir Robert Peel's Act, and entitled "An Act for making better Provision for the Spiritual Care of populous Parishes." By this Act, the Governors of Queen Anne's Bounty were empowered to lend the Commissioners £600,000 in order that they might endow additional districts for spiritual purposes.

In 1850 an Act was passed, 13 and 14 Vict. cap. 94, adding three additional Commissioners, to be called "The Church Estate Commissioners;" and it is worthy of remark, that all the Church Estates belonging to the Commission are vested in the name of the first paid commissioner.

In 1856, by Act 19 and 20 Vict. cap. 55, the Ecclesiastical Commissioners received additional powers, and all the powers of the

<sup>1</sup> Published at 3, Serjeants' Inn, Fleet Street, and sold by Tresider, 17, Ave Maria Lane. Price 6d.

Church-Building Commission, which had been appointed in 1818, were transferred to the Ecclesiastical Commission.

In 1860, a further addition was made to the prerogatives of this body, and by Act 23 and 24 Vict. cap. 124, upon the avoidance of the see of any Archbishop or Bishop, all the estates of the see will become vested in the Commission, and in place of the fixed payments hitherto received by the Archbishops and Bishops, other estates, calculated to yield at the time of transfer *not less* than the amount of their present stipends, shall be secured to each see. It is to be hoped that the value of the estates, so to be secured to each, will not be estimated by the scale adopted in the case of the Durham Deanery, as detailed in the evidence to the Lords' Report.

Such is, shortly, the state of the law as regards Church Extension, and the powers exercised by the Ecclesiastical Commissioners. They are very large; and the funds at their disposal for the "Relief of Spiritual Destitution," enormous; but they have not been applied wholly to their legitimate purposes. £177,319 is stated, in the Pamphlet (p. 32) before quoted, to have been expended in Bishops' palaces. For the augmentation of the incomes of Bishops, the balance against the Commissioners' Common fund, in respect of this account, is shown (p. 32) to be £60,004 = £67,610. 13s. 3d. has been expended in the augmentation of the value of certain Archdeaconries (p. 32), and that no less than £371,778. 2s. 5d. (p. 33), has been EXPENDED FOR MANAGEMENT!! And this (except in the year 1859) exclusive of the expenses of agency. I still quote from the pamphlet before referred to, and the author thus sums up his statement: "The result of all this is, That, out of a sum of two millions and a half sterling, realized under Church Reform Acts, including the sale of church-estates and the £600,000 borrowed from Queen Anne's Bounty, the proceeds of the reduction of canonries, and other minor sources, nearly £717,000 has been misappropriated, sunk, or lost."

The foregoing quotations may be taken for what they are worth; whether they be wholly or only partially true I know not, for I am in the same position as the Secretary to the Commission when examined before the Lords' Committee; I confess I do not understand the published accounts.

It is no use repining at the past; but we will hope that for the future the funds of the Commission may be so administered as to escape the possibility of such animadversions. All that can now be done is to make the best use possible of the increasing funds happily still left at their disposal; which, if administered wisely, may yet do much to relieve the appalling state of things detailed in the Report of the Lords' Committee, and in the recent number of the *Quarterly*.

The first and most necessary step to effect this, appears to be, to limit the numbers of the Commissioners charged with this enormous responsibility. It is submitted that they should not be more than three or four; and that they should be all paid officers, directly and individually (not collectively) responsible to Parliament, and removeable at pleasure. No individual IN ANY WAY PERSONALLY INTERESTED IN THE FUNDS at their disposal should any longer sit at the Board. *Cæsar's wife* should not only be honest, but unsuspected.

Intelligible accounts, kept by Double Entry, properly audited, should be presented annually to Parliament; each item of income and expenditure should be stated under classified heads, and capital and income should not be mixed up together.

This, I apprehend, would be a real step in the direction of Church Extension. I will assume that the present Bishops have enough, and that there is now no spiritual destitution amongst the Deans and Archdeacons (they have had their turn), and that the poor and populous over-crowded cities and towns are now to be considered; that the millions perishing for lack of saving knowledge are to have the Gospel preached to them. With a view to this end I wish to see the means adopted by the Commissioners reversed—at least so far as regards a *portion* of the funds at their disposal. Instead of waiting in *all* cases for expensive permanent churches and endowments, let missionary Clergymen be planted in every parish that will receive them (where spiritual destitution exists), in the proportion of one to every 1500 or 2000 of the population. Let the Commissioners assist to provide temporary and moveable school-churches, which have been so successful where tried: they might advance money, to be supplemented by private munificence, or they might buy and lend them where wanted, and then remove them elsewhere. I wish this only as a means to an end. The curate should have a conventional District assigned to him to become a new parish, and he should be induced, by motives of self-interest, to promote its endowment and the building of a permanent church. He should be the first incumbent.

School-churches can be built and fitted at from 20*s.* to 40*s.* a sitting, according to circumstances, whereas Gothic churches cost from £7 to £10. Not that I wish to limit architectural taste or the cost of churches. Where individuals and funds can be found to build or endow splendid temples, in the name of all that is holy, good, and great, let it be done! and God's choicest blessings be upon the promoters! All I contend for is, do not limit our operations to one plan of proceeding, and that only suited to comparatively rich neighbourhoods. If there are means to pay a clergyman and build or procure a temporary building, which may be used as a school in the week, and for a church on Sundays, wherein all experience shews you can collect the poor, who, as a body under the present exclusive system, will not enter the church—do not wait, I say, and do nothing, because you cannot build and endow a cathedral. If good, earnest, self-denying men, men imbued with the true missionary spirit, are appointed (with such help as the Ecclesiastical Commissioners, and the various societies could give), they will soon be able both to build and endow a church, especially if the new advowson in perpetuity be sold, and the proceeds devoted towards its building and endowment. This I strongly recommend.

If the Ecclesiastical Commissioners have not power to pay curates and build temporary Churches, they could easily obtain the power by a short Act, if so minded; or better still, they could supply funds to those Diocesan Societies, which have done, and are doing, so much with the very limited funds at their disposal. £10,000 a-year given to the London Diocesan Society, which is presided over by the Bishop, with the addition of voluntary contributions, would do great things.

The Commissioners have still a surplus income, and in the year 1866 it will be increased £60,000 a year, by the falling in of the leases of the Finsbury Estate, belonging to a suppressed stall in St Paul's Cathedral. They also have still part of the Gally, Knight,

and Maltby funds (available, I believe, for parsonage-houses) undisposed of; why, no one can guess. These funds will build a good many parsonage-houses for the proposed new parishes. Then, as to further funds. In the Second Report of Her Majesty's Commissioners in 1851, to enquire into the practicability of the subdivision of parishes, it was recommended to raise funds for Church Extension, by the sale of some of the Chancellor's livings. In my evidence before the Lords' Committee in 1858, I gave an estimate shewing how £2,000,000 might be raised by the sale of the Advowsons, and that with the proceeds other livings might be endowed, the patronage to which might be sold in like manner.

The Lords' Committee, in alluding to this subject in their Report, state: "We presume not to add any recommendation of our own to the authority which this Report already bears," viz. the Second Report of the Commissioners for the Subdivision of Parishes in 1851.

It is hoped that the plan recommended may some day find favour in the right quarter: for if the work were set about in a true Catholic spirit, and the public were for once satisfied that the funds supplied would be economically applied, there is no doubt but that private help would be forthcoming to almost any amount.

To show how largely public grants, *judiciously* made, promote private aid, I will only cite my friend Mr Cotton's evidence before the Lords' Committee. In reply to questions Nos. 148 and 149, he states that the Church Building Society, since its commencement in 1818, by giving £560,000, have been the means of causing an expenditure of no less than £3,760,977! With such an example, and such large funds actually available in the hands of the Ecclesiastical Commissioners, I have every hope that Church Extension, on a large scale, is practicable.

Such is the wealth of England, and such the love of Englishmen for their *Spiritual* Church, that they would give almost any amount, provided they were satisfied that future funds, raised for the relief of "Spiritual Destitution in poor and populous places," would not be expended in a wasteful manner, nor for bishops' palaces, nor to enrich fresh dignitaries, nor already richly endowed pluralists. By the removal of the city-churches also, some funds will be available for suburban parishes in the metropolis. But after the experience at Stepney, Lambeth, Plaistow, Clare Market, and elsewhere, I do most earnestly commend the plan of first planting the clergy amongst the poor, and assembling them in any temporary building within reach. The Apostles did not wait for splendid buildings wherein to preach the Gospel, and why should we? Again, there is the claim of the poor on the property of the land. Soames mentions, in his *History of the Anglo-Saxon Church*, pp. 212 and 213, that, so long ago as the year 1008, the bishops of that day, in their admonitory exhortations to the people, urged upon them the duty of building churches; and public opinion in the olden time, the unwritten law which no one thought of disputing, rendered it obligatory on the owners of property to see that their tenants had places of worship provided for them, and ministers to instruct them. Would that such a wholesome state of things existed now, and that public opinion could in our day be directed to the same result. Formerly, the landholders were nearly the only wealthy class. But surely the same obligation attaches to our merchant princes and wealthy millowners!

It must not be supposed, however, that nothing has been done in the way of Church Extension, for it appears that since 1800 no less than 3150 churches have been built, at a cost of £11,000,000, giving an average of £3492 for each church. I have no means of ascertaining the number of sittings in these churches, but probably 500 each is a full average. If this estimate be adopted, we may assume that these 3,150 churches will accommodate 1,575,000 persons. Such, however, has been the increase of the people, that the population of 1801 has more than doubled in 1861. The numbers in 1801 were 8,892,536; in 1861, 20,061,725, being a net increase of 11,169,189 souls in 60 years, and for these, church-accommodation has been provided for 1,575,000 only, or about 1 to 7 of the increase of the people; whereas it has generally been admitted that it should at least have been 58 in every 100. No wonder, then, that there are 25 per cent. of the people irreligious, as shewn by Dr Hume; and that religious people, for whom there is no church provided, are necessitated to build chapels, or go without the blessings of religion. All honour, therefore, to the 29 $\frac{1}{4}$  per cent. of *Nonconformists*. I have annexed a table which shows approximately the population of England and Wales at various periods, from the Conquest to the present time; I say approximately, for prior to 1801 there was no regularly organised Census. In 1851 an attempt was made to estimate the numbers of various congregations, but it was so imperfectly done, that little reliance can be placed on the accuracy of the returns, which Dr Hume has shewn give too high an estimate of the extent of dissent. The figures, however, afford some curious results, and may stimulate the lukewarm zeal of some churchmen, when they see that dissenters claim more sittings in their chapels than are provided in all the churches and church-chapels in England and Wales. This statement is the more remarkable, since it is known that dissent only numbers in its ranks about  $\frac{1}{3}$ rd of the entire population.

|   |        |
|---|--------|
| There are stated to be in all England and Wales           | 35,393 |
| places of worship, of which Dissenters possess . . .      | 17,459 |
| There are churches and chapels belonging to the Church of |        |
| England . . . . .   | 13,854 |
| Roman Catholic Chapels . . . . .                          | 506    |
| Greek Church . . . . .                                    | 3      |
| Foreign Reformed Congregations . . . . .                  | 10     |
| Jewish Synagogues . . . . .                               | 53     |
| Rooms used for Public Worship . . . . .                   | 3508   |
| Total   | 35,393 |

In the *Quarterly Review* for April 1861, p. 444, whence I quote these statistics, they are totalled as only 34,467 places of worship, whereas the sum should be as I have given it, viz 35,393. The above churches and chapels are stated in the same article to contain 9,467,374 sittings, of which the Church of England possesses 4,922,412, leaving 4,544,962 for the various denominations of dissent, who thus claim, for not more than one-third of the population, a number of sittings in their chapels only 377,450 less, than are provided by the established Church! Of the total number of sittings 3,947,371 are free, and of these the Church of England provides

1,803,773, which is all the provision made by the National Church for the poor of the whole kingdom! This would leave 2,143,598 free sittings in dissenting chapels. It would appear therefore that the dissenters claim to have 339,825 more free seats in their chapels than are contained in all the churches and church-chapels in England and Wales! If this be so, can the Church of England be truly said to be, The poor man's church? These figures have been disputed, and I think Dr Hume has proved the Dissenters' claims to be exaggerated: I believe them to be so. It was attempted to test these figures at the recent Census; and it is worthy of remark, in corroboration of Dr Hume's views, that the Dissenters successfully resisted any religious Census. The inference is obvious.

No scheme of Church Extension can be effectual without many modifications of the existing system. My paper has unfortunately extended to such a length already, that I can merely glance at the various points; it is impossible to treat them adequately in the short time allowed for these papers, and I have, I fear, encroached too much, and must throw myself on the indulgence of the meeting. First, as to the Episcopate. A glance at the accompanying table of populations will shew that a large increase is necessary.

The population of the country has multiplied about tenfold since the Conquest, when the whole population of the kingdom was only about two-thirds of that of modern London. During this long period there have been several modifications of the several Dioceses, and two new bishops were made in 1856, but practically there has been scarcely any increase in the Episcopate. As I understand that Mr Hope has a paper on this subject, I will only add one suggestion, which is, that *until* a large and comprehensive scheme can be legally carried out, it would be a great and good example if each archbishop and bishop, having more than £5000 a year (the highest salary allowed to the First Minister of the Crown), were to maintain one or more Suffragan Bishops to assist them in the oversight of the Church in their several Dioceses, in the same way that overtasked rectors and vicars keep curates to assist them in their parishes. They should be appointed with the understanding that if they prove themselves fit for the office they should be promoted to Sees as vacancies occur. This would at least provide for a class of Bishops experienced in their office.

Another great difficulty in the way of Church Extension is Patronage; and I think the principles laid down in the Act 1 and 2 Will. IV. might be extended. There is not time to go into the subject further here, but the evils of the present system were pointed out in my evidence before the Lords' Committee.

Dissenters build chapels often by shares, and each subscriber receives interest for his money. The moment the necessity for a chapel exists, one is sure to be built. They have no legal obstacles to contend with, and no consents to obtain from *interested* persons, whether rectors, vicars, or incumbents; and I fear there is reason to believe that sometimes, where the Church is supported by pew-rents, schemes for Church Extension in the neighbourhood are not viewed very favourably. Neither have Dissenters any Ecclesiastical Commissioners to deal with, nor church-lawyer to be paid by the promoter, to find fault with the title to their site.

The next thing to promote church efficiency appears to me to be an improvement in the law to enforce discipline, and to superannuate

old and worn-out bishops and pastors. I will offer no suggestion as to enforcing discipline upon idle or absentee clergy, or those who neglect their high calling; an increase in the Episcopate would provide for this. But as regards notorious offenders, I think an alteration in the law is necessary.

The Church and nation have of late been scandalized by the enormity of the offences of some few, but happily very, very few, clerical delinquents; and I will only instance one, viz. Mr Bonwell, to get rid of whom it cost the Bishop of London a very large sum, and much legal difficulty and anxiety. £2000 has been mentioned as the cost of his removal, but I believe that sum to be exaggerated. No Church-reform will do much, if such scandals are allowed for one moment to exist in the most sacred office of all. In the Army, Navy, at the Clubs, and in all civilized society (except the Church) such a delinquent would have been expelled at once. Why should not the Church be made the guardian of her own honour in like manner? A court of enquiry, properly constituted, so that persons should not be lightly condemned, might, I think, be an improvement upon our present system.

The superannuation of prelates and clergy is of vital importance to the efficiency of the Church, and something should be done to enable worn-out and deserving ministers to retire in their old age. I am not at present prepared with a scheme, but a plan of deferred annuity by a small annual percentage on income during health and vigour, seems the reasonable mode of meeting the cost.

Then there is the relaxation of the law of mortmain, as recommended by the Bishop of Exeter's Committee of the Lords, in 1858; but, independent of this, I think the Ecclesiastical Commissioners should buy sites wherever a church ought to be built, as opportunities offer. Procuring sites in populous places is of itself a very great difficulty in the way of Church Extension, irrespective of the legal difficulties thrown in the way of private benevolence by the Commissioners.

To facilitate gifts of land for Church-purposes, the Commissioners should only require a good holding title, and after five years, if not disputed, it should be unimpeachable, and become a Parliament title, which could easily be provided for by a short Act. The preliminary title should be examined at the Commissioners' expense, and only so far as to satisfy themselves as to the legal right of the donor to dispose of the land. At present the Commissioners seem to do all in their power to prevent and discourage gifts of this kind. They will not accept a gift unless the would-be donor submits to have the title to his estates, of which it forms a part, unsparingly examined at his own cost. They will not even look at the title, or entertain the gift, until their lawyer's costs are guaranteed by the donor. This is perfectly monstrous, but a very ingenious way "How not to do it," and has been one means of gaining for the Commissioners the unenviable title of the "Ecclesiastical Commission for the Prevention of the Building of Churches." They should pay their own lawyer by salary, in the same way as is done in most, if not all, the large departments of the state. Fees have been abolished in all public offices, and should be also in that of the Ecclesiastical Commissioners. It would be curious to ascertain the amount of fees paid to the Commissioners' solicitor for investigating titles to gift-lands, and of the less to the

Church by the refusal of donors to submit to this monstrous and vexatious exaction.

I have not touched upon Church Rates and Lay Co-operation, knowing they will be treated of by various papers, but I must still crave the indulgence of the Congress for a few moments to explain one reason why I believe Church Rates have been lost in so many towns. It is that the district churches are thrown on the voluntary principle, and are not made independent parishes, while the mother-church, in many cases, not only claims to make rates for the whole parish, but retains all (or nearly all) the ancient endowment. Take, for instance, the parish of West Ham, Essex, where I reside; it is a manufacturing place, and the population has increased exceedingly of late years, viz from 11,580 in 1821 to 37,654 in 1861. It has more than doubled in the last ten years: in 1851 the numbers were 18,817. We have done our best to increase the means of grace, and we have now several district churches<sup>1</sup>, in addition to the old Abbey Church, in which the sittings were, and still ought to be, all free, but from which the inhabitants of the district parishes (probably seven-eighths of the whole) are excluded by law<sup>2</sup>. They are disfranchised, and no longer have any claim on the ancient endowment of the National Church, nor interest in its support, as such; they are thrown upon the voluntary principle by the very act of building district churches. This I think a great discouragement in the present system, and tends to prevent Church extension. It will be at once conceded that the ancient endowment was given for the *whole* parish, and not for a *part*. Confining it to a small portion is also a great evil, and, consequently, when a rate was last proposed for the *WHOLE* parish of West Ham, it was lost. The seven-eighths who are disfranchised naturally feel that they have to pay pew-rates and other expenses for the district churches, and do not like to be called upon to pay Church Rates for a free and endowed church from which they are excluded. This, I think, explains the loss of the Church Rate in this and many other neighbourhoods. Now, for the District Churches. On the passing of Lord Blandford's Act we tried to make a Church Rate in one of the new *District* parishes. Of course only the Church-people living in the district attended. Not so the Dissenters: they flocked in from all the districts of the whole parish, and literally swamped the Church-party by hundreds. A poll was demanded, but unfortunately the law was not understood, and the Rate was lost.

Until these districts were made, we always had a Church Rate; and I believe even now, were each district made an independent parish, a rate could easily be obtained.

#### POPULATION OF ENGLAND AND WALES.

| Reign.             | Year.      | Population. |
|--------------------|------------|-------------|
| William I.....     | 1066 ..... | 2,150,000   |
| Richard II. ....   | 1377 ..... | 2,350,000   |
| Henry VIII.....    | 1528 ..... | 4,356,000   |
| William and Mary.. | 1700 ..... | 5,134,516   |
| Queen Anne .....   | 1710 ..... | 5,066,337   |

<sup>1</sup> Three new Churches are in contemplation, and will be proceeded with as funds can be obtained, but the Districts are extremely poor, and the several Committees find great difficulty in their labour of love. I speak feelingly on this point.

<sup>2</sup> 19th and 20th Vict. cap. 104.

| Reign.           | Year.      | Population. |
|------------------|------------|-------------|
| George I. ....   | 1720 ..... | 5,345,351   |
| George II. ....  | 1750 ..... | 6,039,684   |
| George III. .... | 1780 ..... | 7,814,827   |
| " "              | 1801 ..... | 8,892,536   |
| " "              | 1811 ..... | 10,164,256  |
| George IV. ....  | 1821 ..... | 12,000,236  |
| William IV. .... | 1831 ..... | 13,896,707  |
| Victoria .....   | 1841 ..... | 15,914,148  |
| Victoria .....   | 1851 ..... | 17,927,609  |
| Victoria .....   | 1861 ..... | 20,061,725  |

The population in 1066 is given on the authority of Domesday Book; in 1377 the numbers are calculated from the Poll Tax; in 1528 from the report of a commission which based its calculations on the numbers in the counties of Essex, Kent, and Wilts., from 1700 to 1780, the numbers are quoted on the authority of Mr Finlaison, who estimated the numbers from the returns of baptisms and burials, there being no better data. From 1800 they are taken from the census returns, the first regular census having been taken in 1801. The numbers quoted are exclusive of the Army and Navy abroad. The table given though partly only an estimate, is sufficiently accurate for the purposes of my argument. It shews how slowly the population increased from 1066 to 1801; that in 735 years it only increased 6,742,536, whereas in the last 60 years it has risen in round numbers from between 8,000,000 and 9,000,000 to upwards of 20,000,000! Such has been the progress of the nation in our own times. It has increased in wealth in a very far greater proportion. Yet how sadly do these results compare with the state of the Church! "Shall not I visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" (Jer. v. 9.)

P.S. Since this paper was read, I have heard that the Ecclesiastical Commissioners have taken a great step in the right direction, and that they are going to endow some of the poor Incumbencies in the east end of London, up to £300 a year. This is as it should be; I sincerely hope it is true, and that they will extend the principle to the suburbs.

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## DISCUSSION.

W. BEAMONT, Esq., proposed "That Petitions be presented to Parliament and Convocation, praying for a remedy of the defects in the existing law on Sequestration; and that a Bill be prepared and introduced into Parliament praying for a remedy of the existing law in this particular."

The Rev. JAMES FENDALL said, that with regard to the means proposed to be adopted, he thought it rather questionable whether they as a Congress could draw up a bill; or that if they did whether Parliament would take any notice of it. He thought the wisest plan was that they should present a petition to Parliament, pointing out the difficulties in the existing state of the law and the changes required, and leave it to the wisdom of our legislators to remedy the defects.

Mr BERESFORD HOPE, thought that as one who had sat some time in Parliament, he might be allowed to explain how a bill was brought into Parliament. Every bill brought into Parliament must be drawn up by some one; Parliament, however, kept no special officer for the purpose; and when a bill was brought in it was what they called "backed" by two or three members, that is, the names of two or three members were affixed to the back of the bill, and the gentleman whose name appeared first bore all the brunt of the bill. The persons who drafted these bills were seldom those who introduced them, but it very often happened that a member of the legal profession was employed for the purpose; so that a bill drawn up under the supervision of that Congress would have this advantage, that the house would not look upon it as if it had been brought in by Mr Hubbard, or any other private member; but it would carry some weight with it since it came from such an influential Congress as the present. It was well known that the Church Rates Abolition bill, which generally was called Sir John Trelawny's, was not that gentleman's at all. Sir John Trelawny was only the mouth-piece of the bill, whilst its real authors were the Liberation Society. So that that Congress might draw up a bill and entrust it to some experienced member of Parliament, who might introduce it at a convenient time; and such a bill, that Congress having sat on it, would have much more weight than one drawn up by some private member's solicitor.

The Rev. MICHAEL GIBBS said the Liberation Society had a committee for bringing proposed measures before Parliament, called the "Bill Committee;" now he thought that they (the Congress) should find some influential person to bring their measure before Parliament. In the mean time, some measure might be taken to soften the action of sequestration; supposing, for instance, the Bishop put into the sequestered living his own secretary, then the people would believe that the Bishop exercised a parental eye over Church patronage. He thought by this means sequestration might be softened in its action; and also if careful selections were made by the Bishop, in all cases, of persons to take charge of sequestered livings. Another point on which the Master of Jesus had omitted to touch was that the Bishop, under 1 and 2 Vic. cap. 106, had power to put a living under sequestration for debt into the hands of the curate of the parish. He thought the Bishop's hands should be tied; and he ventured to suggest to the Master of Jesus an insertion in his paper of a clause on the subject.

The MASTER OF JESUS had not overlooked the point; but he did not think it necessary to touch on it at present.

Mr TILLARD submitted that, instead of a bill setting forth the evils mentioned in the Master of Jesus' paper, it would be advisable not to put forth any scheme at all; but merely present petitions to Parliament and Convocation, calling their attention to the existing state of the law, and praying for a remedy. Mr Tillard took exception to the point in the Master of Jesus' bill, regarding the liability of clerks put into sequestrated livings being responsible for the dilapidations in the same manner as the incumbent. He thought the Congress would act more wisely if it merely drew the attention of Parliament and Convocation to the existing evils in the law, instead of plunging itself into any particular scheme.

Mr BERESFORD HOPE, before the resolution was put, suggested that copies of the resolution should be sent to other Church Defence Associations, so that as much force as possible might be given to the Bill.

The Rev. J. FENDALL said, that the words in the resolution respecting the "drawing the attention of Convocation" to the existing law, were rather vague. He knew of no other way of drawing the attention of Convocation than by a petition.

The Rev. Dr MOUNTAIN suggested that they should state their grievances to Parliament, and leave it to their wisdom to make a change in the law: he thought such a course preferable to any vague petition.

Mr BERESFORD HOPE, when Mr Beamont's motion had been put from the Chair, and carried, moved that the Bill intended to be introduced into Parliament should be backed by a petition, and that this petition should, like the Bill, be entrusted to the Sub-Committee of the Church Defence Association. He suggested that this petition should be backed up by two University Members, as those who had more especially to do with Church matters, and introduced a clause in the motion to that effect.

The Ven. the ARCHDEACON OF TAUNTON seconded the motion; but suggested that the petition should not necessarily be backed by the University Members. It might be that the University Members would decline to have anything to do with the petition, and then by their resolution they would have precluded themselves from having it supported by other members. He suggested that the matter should be left entirely to the discretion of the Sub-Committee already named.

The following consolidated motion was then put from the Chair, and carried: "That the Sub-Committee of the Cambridge Church Defence Association be requested to draft a petition to Parliament; and that the same Committee be requested to prepare a Bill, in conjunction with other Church Defence Associations, and with the advice of members of both houses of Parliament, for the amendment of the existing law respecting sequestration for debt."—Carried.

Mr CROSS, M.P., proposed that the same Committee be empowered to take the necessary steps to bring the subject before Convocation, which was carried.

The Rev. W. EMERY, Senior Proctor, said, that he had received a copy of a petition to the House of Commons, showing strongly the necessity of some measure being taken on the subject of sequestration. The petition was from the vestry of St Giles', Camberwell, and a copy of it had been forwarded to him (Mr Emery) from a gentleman who took great interest in the parish. The parish had a population of 16000 souls, and the income of the living was £2300 a year. The advowson had been bought by a clergyman for £14,000, and he had nominated himself to the incumbency, giving his own bond for the payment of the £14,000. When, however, he was asked for payment he was not provided with the needful money, and his living was in consequence sequestrated. This took place 23 years ago, and ever since that time the living had been under sequestration, whilst the spiritual wants of the parish had been attended to by two curates at a stipend of one hundred pounds per annum each! The parish thought that, instead of remain-

ing under sequestration for the rest of that incumbent's lifetime, it would be a great advantage if the Bishop of the diocese had power to sell the living, and free the parish from its spiritual distress; and for this purpose they had petitioned Parliament.

A MEMBER OF THE CONGRESS remarked that the case cited by Mr Emery was a very peculiar one, and one which seldom occurred. The incumbent was the patron, and the right thing for him to do would be to resign the living.

The Rev. J. F. THURPP, in answer to what had been said about a clergyman put into a sequestrated living being responsible for the dilapidations, said that if an incumbent was put into a living and held it never so short a time, he was responsible for the dilapidations during his incumbency; and surely they would not put the holder of a sequestrated benefice on a better footing than the incumbent.

The Rev. W. J. BEAMONT wished, before they proceeded, to call the attention of the Congress to a case in point of the bad working of the present law on sequestration. The case was one which was in everybody's mouth, and therefore he could not be accused of a want of delicacy in bringing it forward—it was that of Mr Bonwell, who held the living of St Philip's, Stepney. He had been told on good authority that the proceedings for the ejectment of Mr Bonwell from his benefice cost the Bishop of London something like £2000. Now, every one admitted that Mr Bonwell was totally unfit to discharge the duties of his high and holy office, and therefore he thought that some measures should be taken to enable the Bishop of a diocese to remove more easily and with less expense such scandalous offenders against morality.

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Mr BERESFORD HOPE said that no doubt they would all be extremely obliged to Mr Brady for his paper; but there were two points on which he (Mr Hope) begged respectfully to disagree with him. In the first place, he did not agree with Mr Brady's suggestion for sub-dividing districts; for he was satisfied that we had already gone much too far in that direction; and if we went on dividing district within district, we should go so far that we should weaken and degrade the social position of the clergy of the English Church. There had been far too much Peel district-making, and, if the system went on, instead of having a University educated clergy, we should have to put up with a class of a far different character. Again, Mr Brady's calculation as to Church Building was so much per sitting, as if the same persons would always fill the church. He (Mr H.) thought that it would be more to the point to have a greater staff of clergy and more services in the churches already in existence. If a parish-church which would accommodate, say 5000, had a larger number of clergy attached to it and a larger number of services, it would be more advantageous than sub-dividing the parish into Peel districts. This sub-division system had worked endless mischief already to the Church of England. Another point on which he would touch with the greatest respect was the sale of the Chancellor's livings. He ridiculed the idea of these livings being put up to auction to the highest bidder, and contended that

it was expedient that they should be attached to the governing power. Certainly they might be used better than at present; but don't put them up to auction to mercenary bidders, in order, perhaps, that the proceeds might be wasted by some commission or other. How far the Ecclesiastical Commissioners should be responsible to Parliament was a question they might consider; but he should not advise them to allow their opponents the dissenters to have an additional advantage over them by taking away these livings from the control of the State.

ARCHDEACON DENISON. Mr Brady had stated in his paper that £60,000 or £70,000 had been devoted by the Ecclesiastical Commission to the endowment of Archdeaconries. He was happy to say that he had never received a sixpence, though he had paid money to the Commission out of the small endowment of his Archdeaconry. He believed that the only cases in which the Commission had endowed Archdeaconries was when there was no income at all. The Archdeacon of Bath, he believed, had something under £15 a year.

Mr BRADY explained to what Archdeaconries the sum was applied, by reference to a Parliamentary paper.

The Rev. W. D. MACLAGAN, Organizing Secretary to the London Diocesan Church Building Society, stated as the result of his experience in the particular of multiplied services, that wherever the plan had been tried, except under peculiar circumstances, it had signally failed. He mentioned the instance of a London church recently built (St Michael's, Paddington), in which they had tried the plan of four services. The morning and evening services were well attended; but the early morning and afternoon services, he believed, were hardly attended by the poor at all. The fact was, that the habits of the poor precluded their attendance early in the morning, and they were indisposed to go to church in the afternoon. The usual morning service was tolerably well attended; but it was found that *the* service of the poor was the evening service, and at that they attended in large numbers. The difficulties of erecting churches in London, he said, were very great. The first difficulty that presented itself was that of getting a site, and this was really insurmountable in nine cases out of ten. If to be had at all, it would cost, perhaps, many thousand pounds; and probably before the money could be raised the dissenters would have stepped in and bought it. Here the Ecclesiastical Commissioners might be very useful, if they wished to help forward the work. They might purchase land eligible for sites, and sell it again when needed for Church-building purposes, the buyers being allowed a certain period in which to raise the necessary funds. Then came the question of endowment. Having spoken of the benefits in this respect which might be derived to chapels-of-ease in a rich parish from attachment to, and dependence on, the mother-church, Mr MacLagan said that notwithstanding one's objection to pew-rents, he could see no other means whereby to procure a regular income. Oftentimes also the expenses incurred in the erection of a church might in a few years be defrayed by the pew-rents, and when that was done there would remain a very handsome income for the incumbent. Another difficulty met with in the metropolis was the mischief caused by what he must call speculation churches, *i.e.* where a clergyman contributed a certain sum and obtained the first pre-

sentation or even the perpetual advowson. The system was very common in London. Such persons had so great an interest in their pew-rents, and their pew-rents depended so much on a good congregation, that if there was any talk of a new church in their neighbourhood, they were up in arms in a moment; and would urge that the people needed no church in addition to that existing. He (Mr M.) had known recently a case of this kind, in which the minister had opposed the erection of a new church, alleging that no necessity for it existed, in a neighbourhood rapidly increasing, and where every church was completely full. Another hindrance to Church-building was the expense of proving the title to the site. It would be a great help to church-building, if the Ecclesiastical Commissioners were to have some salaried officer, who might in all such cases save the necessity of employing a lawyer to get the title proved. Such an officer would be no serious expense.

The Rev. W. DENTON denied the statement so constantly reiterated that the Church of England was the wealthiest endowed Church, when the general income of the country or number of clergy was taken into account. He also deprecated the gloomy and desponding language employed by Mr Brady, shewing that similar phraseology had been used from the time of Richard II., and that the Franciscans were invited into this country because of the alleged spiritual destitution during the middle ages. He further shewed that all comparisons of the relative amount of Church-building, in which the year 1801 was assumed as the starting point, were unfair, as Church-building to any extent did not commence till the year 1835. The principle of cheap churches pervaded Mr Brady's paper; but he would remind the Congress that the age of cheap churches was always the age of few churches, and the age of magnificent churches was always the age of numerous churches. The Church, he maintained, was not only an active agent, but also a silent witness for God; and that it is impossible to enter a noble church without feeling that it was effecting a greater work than half-a-dozen miserable churches. He shewed that a former speaker's reference to the failure of divided offices at St Michael's, Paddington, was a premature assertion, as the church had been so recently consecrated. It was a noteworthy example of wisdom on the part of Mr Gibbs, in so nobly endowing it, and on Dr Goulburn's part, in retaining it as a chapel-of-ease to the wealthy church of St John. He concluded by observing that large church schemes did not always fail, as Bishop Blomfield's erection of eighty instead of fifty churches, proved.

The Rev. Dr HUME, of Liverpool, in making some remarks, commenced by alluding to a scurrilous article on the Ecclesiastical Commission which appeared in a pamphlet he named. He said there was an enormous amount of gross mis-statement in that pamphlet. He did not mean to assert that the writer was untruthful, but the article in question exhibited grievous mistakes either of the intellect or the heart, which he could not say, although the errors were all made favourable to one party. The Ecclesiastical Commission, there could be no question, had been very faulty, but still their character was not quite so black as the pamphlet in question had made it. Turning to the subject under debate, Dr Hume said two positions had been maintained, the first of which assimilated somewhat to the Roman Catholics, the second to the Dissenters. The Roman Catholics mul-

tiplied services, the Dissenters multiplied chapels, sometimes without either minister or congregation. In Liverpool, if they wanted ten services, they could not get ten congregations among the poor, and he even doubted whether they could get three congregations such as would morally repay for the labour in undertaking them. Regarding the two plans set on foot, they should make them approximate as much as possible. There might, Dr Hume shewed, be an enormous waste of money even in building churches, and other bodies, equally with the Ecclesiastical Commission, were capable of squandering money. If all the churches in the town in which he resided (Liverpool) were simultaneously burnt down, they would be able to rebuild them in a better style than they had existed in before at far less cost. While he liked to see taste exercised in the erection of God's temple, he should at the same time be glad to see economy. Dr Hume threw out some further hints, and concluded by saying that he had felt called upon to remark that in his opinion a limit was to be drawn, and there was a point at which the opposing views met.

The Rev. W. EMERY said, that it appeared to him that one point on which Mr Brady had spoken seemed to have been misunderstood. Mr Brady spoke of *temporary* churches. What he meant to say was that, in a poor district, where there was great difficulty in bringing the people under religious influence, it would be advisable to erect a temporary building, and that when the people had learnt to like the services then they would come forward and contribute towards the erection of buildings of somewhat greater pretensions. He might add that, although he himself was no admirer of the style of architecture adopted by the dissenters, yet he imagined that there was a possibility of the church being so grand that the poor would not attend it. He thought that in a poor district simple architecture, with an enthusiastic hard-working clergyman, would do far more to attract the poor than magnificent buildings. He might mention, as an instance, the chapel in Clare-market. Let any one go to that chapel on a Sunday; and, though they would not find it a very elegant building, for it was originally one or two cottages, and the chancel was indicated by a coating of paint, still the poor attended that place in great numbers, and the reason was that they had a good and energetic clergyman, and having that, they did not much study architecture and elegance. The first Christians worshipped in an upper room, and that room no doubt a very poor one. Let us get the upper rooms first, and then would follow the more expensive buildings. One reason that the Church of England had not laid hold of the poor was, that the Church was not the free church of the people. The rich had their pews, whilst the poor were either left outside, or else put into some hole or corner where they are as uncomfortable as it is possible for them to be. He would mention a case to shew the working of a different plan. When in London some time ago he went on Sunday evening to St Martin's-in-the-Fields. He did not enter the church until after service had begun; and as formerly there used to be no difficulty in finding a seat, they might judge his surprise on finding the Church perfectly crammed. The churchwarden, after service, explained the cause. For some Sundays notice had been issued that the seats would be quite free to all comers; and the result was an overflowing congregation, consisting principally of lodgers in the parish, and others who

were not pew-holders. Unless the people were permitted the free use of the church, they must not expect from the people the free payment of the Church Rate. He (Mr Emery) had had the following motion put into his hand, which he begged in conclusion to move: "That a sub-committee be appointed to consider a plan for facilitating the purchase of sites, and the simple conveyance of land for endowment and ecclesiastical purposes."

The Rev. R. GREGORY said, one great difficulty in Church-building, was the expense which was incurred by incumbents in having the titles to the land on which they built proved. He quoted a case in which £42 was paid away in this manner, and said that altogether £4000 or £5000 a-year was spent for such purposes, whilst an officer appointed by the Ecclesiastical Commission at a fixed salary might do all that was necessary and save this heavy expense.

The Rev. M. GIBBS, seconded Mr Emery's motion. He said we required some new law on Church-building. There were twenty acts of Parliament on the subject, which were very much scattered, and some of them rather conflicting. Some consolidated act, drawn up from the existing laws, would save much trouble and be a great boon to the Church. If a person went to the office of the Ecclesiastical Commission now, and said he was going to build a church, the question which immediately followed was, "What act are you going under?" and if the person did not happen to know the scattered state of the law on the subject, cold water was (at least for the time) thrown on his project. These several acts, some of which related to sites, others to divisions of parishes, others to parsonage-houses, &c., might all be consolidated into one comprehensive act, and thus much trouble and difficulty would be avoided.

The CHAIRMAN put the motion, which was carried.

The Congress adjourned at three o'clock.

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## CHURCH RATES.

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WEDNESDAY, NOVEMBER 27th. EVENING MEETING.

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### CHURCH RATES: WHAT SCHEME IS NOW PRACTICABLE?

By RICHARD ASSHETON CROSS, Esq. B.A.,  
M.P. FOR PRESTON.

THERE is nothing in the nature of a Church Rate which would naturally lead us to think that it would raise strong opposition in the nation at large. A tax purely and entirely local:—laid only by the ratepayers themselves:—laid only at the will of the majority: laid only for the best of purposes, the purposes of religion:—one would not naturally look for general opposition to a tax so fair, so just, and laid for such a cause. It is one thing, however, to look upon the subject as one of theory, it is another to look upon it as one of practice. Many of the objections, as we shall see, arise from the abuse, and not the use. If it be really true, as has been often said, that Church Rates originally stood on the same footing as highway rates and poor rates, i. e. that the parish had a common-law right to lay rates for any really useful purpose, it is a pity that the advantages of statute law have not been bestowed on Church Rates, as they have been on highway rates and poor rates, in aid of the common law. No doubt, as time went on and wealth increased in value, and changed hands, difficulties were sure to arise in some shape or other. Laid and administered by purely local hands, no wonder that in course of time Church Rates were laid for and applied to purposes foreign to those for which they were intended. So, too, as time went on, and ecclesiastical law lost most of its real power and life, difficulties arose as to enforcing the laying of a rate, and to the collection of it when laid: and when compared with the supposed sister rates for highways and the relief of the poor, which have been so carefully regulated by statute law, the defects of the Church Rate system show out in bold relief. I shall not now stay to consider these two points: if they stood alone there would be little difficulty even now in providing a sufficient remedy; but laying down clearly the object of the rate, and ordering its collection, must form essential parts of any now practicable scheme.

We must, however, go a little deeper into the nature of Church Rates if we wish to see how it has come to pass that their opponents, for party and sectarian purposes, have found so many allies among

the members of the Church herself. No doubt, the obligation by which parishioners are bound to repair the body of the parish-church, whenever necessary, and to provide all things essential to the performance of divine service therein, is an obligation laid on them by the common law of the land; but with the common obligation, there was also a common benefit. The church was *THE* church of the parish; and as every parishioner was bound to contribute to the common burden, so every parishioner was entitled to the common benefit. And if the old parochial system had been thoroughly worked out as time went on, the real opponents of the Church would not have found the allies they have done in their attack upon the rate.

The true theory of the parochial system of the Church of England is, that it provides for the poor as well as the rich. How then has the working of the parochial system failed? I answer, in two ways; and that independently of mere want of numbers of churches or of clergy.

1st. According to our common LAW all the seats in the parish-church are the common property of the parish, for the use in common of the parishioners, who are to be seated orderly and conveniently, so as best to provide for the accommodation of *all*. But, according to our common PRACTICE, this is not so; without touching upon those cases in which a faculty to a seat can be really proved, the common-law right to the use of the church by the parishioners at large has, in many cases, been all but entirely lost. Seats, originally assigned for a time to parishioners in respect of houses which they occupied in the parish, in course of time were looked upon as so much private property, were let, and even sold: and whether they were empty throughout the year or not, made no difference to the supposed legal holders, provided they got their rent; but to the parish, and to the church, the difference is not to be told. It may be a natural fault: it is certainly a common fault. It is an old fault, as old as the days of St James; and it is still a fault; for the man with the gold ring and the gay clothing is still seated *here*, while the man in the vile raiment has to stand down *there*. Here has been a failure of the common benefit: here has also been a way of making unwelcome the common burden.

2ndly. The working of the parochial system has failed in this. When parishes were first founded, the parish-church was the only church for the whole parish. As time went on, the people settled in places far from the parish-church: chapels were founded at a distance from it, as parochial chapels, or otherwise. Naturally enough the parishioners, who lived far from the mother-church, aided in founding or supporting the parochial chapel, and availed themselves of the services of the church there. Their common benefit in the parish-church was gone: not so their common burden. Then comes the question fairly enough:—On what principle do I pay for the support of a church to which I never go, while, at the same time, I have to support the church to which I always do go? The effect may be seen more particularly in towns, or in the large parishes in the north; and the enemies of the Church, in their opposition to Church Rates, have gained many allies from this one cause alone.

If we are to have the common burden, we must give the common benefit. We shall do more to revive church-feeing in the country by extending and adapting the old parochial system to meet the wants of

the present day, than many are aware of. No doubt much may be done towards restoring the free use of our parish-churches without parliamentary aid, but it is unfair to throw such work upon individuals; rather give an easy means of enforcing it, say by an act declaring the common law, and throwing the burden of proof upon those who have infringed it. Make all district churches (so far as you can do so without injury to vested rights) to all intents and purposes parish-churches. Guard against any such evils happening in future. In short, adapt and extend your old parochial system. We shall then have gone far to remove opposition to Church Rates. This must be a main element in any scheme that is now practicable.

If, however, as we have seen, churchmen who have ceased to enjoy the common benefit have ceased also to wish to contribute to the common burden, either from being shut out from the common use of the parish-church, or from having another church to support, when they have the benefit of the church services, can we wonder that those who differ from us in points of faith or doctrine, and who, in a great measure, have ceased to avail themselves of, and have practically shut themselves out from the benefit of our services, and who have chapels of their own to support out of their substance,—can we wonder, I say, at these persons objecting to any Church Rate being laid upon them? I do not stand up for their objecting. I think they forget how much they do practically benefit by the Church one way or other: I only say, can we wonder, after looking at the bearing of churchmen, at the bearing of dissenters? But whether we wonder at it or not, the FACT stares us in the face: and the real enemies of the Church have seized hold upon the fact, and they have done their best to swell their ranks, not only from such conscientious dissenters, but even from those who, though *bond fide* members of our Church, have, from causes which we have already named, real, but still, comparatively speaking, trifling objections to the rate.

What practicable plan will put an end to this? It is said that we may redeem the rates as we have done tithes. Time will not allow me to discuss fully whether *in theory* we are here standing on perfectly safe ground, but in practice let me ask how are we to estimate the value of our rate in towns or other places where no rate has been levied for many years? The value of the charge then is worthless; but if in such places we give it up, we are giving up with one hand the whole principle which we are fighting for with the other. Is this therefore practicable?

Or, again, if in one parish Church Rates be levied cheerfully, without risk of opposition, while in another parish they will in all probability in a year or two be refused, how are we to estimate the values of the supposed charge in land in each several parish? Are they the same or different? If different, where is our principle? Any way the scheme is hardly practicable.

Again, it is said we may throw the rate upon the owners instead of upon the occupiers; we shall not find them so unfriendly to our rate. True: but as to theory, are we not thereby wholly changing the nature of the rate? And as to practice, are absent landlords to form our vestry instead of resident parishioners? Or is it even clear that a landlord (absent or present), who is sole or in great part owner, will vote the whole or nearly the whole of a rate upon him-

self by his own vote, though it may be he would willingly have acquiesced in the vote of others. But anyhow is this practicable?

For the only true solution of this question we must look further to the nature of the rate than many choose to do. Since the declaration of the law in the Braintree case, it is idle to deny (however we may wish to do so) that though it is the duty of a parish to repair the parish-church, &c., it is a duty of imperfect obligation. It is true in theory we have a remedy against the parish if they refuse to grant a rate: we may go into the ecclesiastical courts, but we shall not come out of them without losing more in costs than the value of the rate; and we shall only gain this after all, that we may either excommunicate or put in prison the recusant, if not even the whole of the parishioners. The remedy, in my opinion, is worse than the disease. I would rather keep the substance than snatch at the shadow.

What then is our true remedy? I answer, first, do away with all the objections to the rate itself that have just been pointed out; then do not let us try to force those who differ from us CONSCIENTIOUSLY. The real enemies of the Church will then lose most of their allies, and we shall not sacrifice any real principle; for, as we have just seen, so far as the *whole* parish goes, the levying of a Church Rate is in practice, whatever it may be in theory, wholly and entirely a voluntary act. Each parishioner may vote as he likes on the question of rate or no rate: if the noes have it, for all practical purposes there is no rate; and in the collecting of the rate, if any one chooses to dispute the validity of the rate, he goes to the ecclesiastical courts and practically gains his point. Is it going too far, then, to say that the vote which, given in vestry, *tends* to exempt the whole parish, shall be so ordered as simply to exempt the individual? If we grant this, the rest is mere matter of detail, though such matters of detail on such a question are grave enough. It has been suggested, give the *vestry* the power of exempting all dissenters: practically this would never work; the same questions, the same disputes, the same bitterness, would arise on this question as on the present one of rate or no rate; we should merely change the form of the opposition. If we give the conscientious dissenter relief, we must do so by *his* vote alone, and not by that of the vestry. How then is this to be done? One would naturally answer, by letting conscientious objectors say that they conscientiously object. I have never been able clearly to understand why the *dissenter* should object to any scheme for exempting him AS SUCH, that we are "ticketing the dissenter." If a man is a dissenter why should he object to being called one? He does not now object to it in the vestry, on the hustings, or in the House of Commons. But, so far as I *can* make out the objection, it is the same that was raised on the question of the census, that the State has no right to ask any man to say what religion he professes. Perhaps we may not feel inclined to give up so far to any such dissenting theory, and call it sentiment, but we must remember the dissenting *fact*, that if we insist on a legal declaration of dissent, the dissenters will reject the relief we offer wholly and entirely. And, to take a far higher ground as churchmen, let us ask ourselves, is it well to force a man to write down in legal form that he is against us, practically to excommunicate himself—to take a step which pride will hardly allow

him to retrace,—that fatal step of registering himself a dissenter? When he has once done so, he will make it a point of honour never to avail himself of any of the Church's services, not even baptism, marriage, or burial, and we shall probably lose the man for ever. If we are agreed upon this point, the following plan (though it may exempt a few unworthy churchmen too) is the best that suggests itself to my mind, my conviction being that our opponents should be divided into two classes: those who really seek the destruction of our National Church, with whom I hold no terms, and those who, though they conscientiously differ from us, are quite content to let us go on our way as we are; my real object being not merely to retain the few thousands a year we now get for the support of our present parish-churches, but to keep up the life and spirit of the rate for the support of all and every church we have yet built and still hope to build. This then is my plan: Let a man before a given time, say during the month of January, state simply that he objects to any Church Rate being levied during that year; on doing so, let him be exempt from any rate that may be levied by others; do not ask him why he so objects, and deprive him of no privilege save that of voting at vestry as to Church Rate matters during that year. Of course no one must lie by and keep his objection till the vestry meeting, the question of Rate or no Rate must be considered as decided beforehand by the churchwardens. Give them that power. And, though it is true that the question must necessarily remain as to the amount of the Rate, that will, as I believe, be *bond fide* dealt with, all really conscientious dissenters will have availed themselves of their exemption before that, and have withdrawn from the matter altogether; and the mere enemies of the Church, who would lie by to avail themselves of their power of reducing the rate to a nominal sum, would find few allies, and would not be formidable. We should thus (as I believe) relieve our vestries from stormy meetings, and afford full relief to dissenters; still leaving the power to those who did not take advantage of this mode of exemption to meet as at common law in vestry, but then discuss only what amount is necessary in any year for the repair and service of their church; full power of course being given to enforce such rate, when carried, on all who have not withdrawn themselves from all part or hand in the matter; which makes this so essentially different from the Liverpool plan.

I know many insist upon objectors stating their objection to be on conscientious grounds; but consider for a moment the meaning of an individual hostile vote in vestry by one opposed to all rates (which now *tends* to exempt the whole parish) is merely this: "I object to paying Church Rates for this year." No one can ask the reason of the vote, whether it is on conscientious grounds or not. The legal effect of this proposed January statement (which would exempt the individual) would be, "I object to paying Church Rates for this year, but if others like it they may raise it among themselves." Why should you ask the reason in this case more than in the other? Practically you are changing the time for giving, and the operation of the vote, but that is no reason why you should put restrictions upon the giving of it: nor let us shut out the objector in the petty spirit of revenge, or otherwise, from any of our church services; rather let us compel him to come in. Make the church the

real parish-church of the place. Give it all the life a National Church should have, and many objectors will soon become supporters of the rate.

It is said, if some are exempted others will not pay, because the rate will fall heavier upon them. I am unwilling to allow that any worthy of the name of a churchman, if put to it, would say that he will not support his own church because others refuse to do so; but let me tell him this, if he raises this objection and the rates are in consequence abolished altogether, he will have to support his own church whether he will or no. And, if one must argue upon such low grounds, even for an instant, it is better to come forward with a good grace than with a bad one.

This, I believe, is the only practicable scheme; but remember the other points, which I have named, are most essential parts of it.

If you seek the common burden you must give the common benefit.

One word more still: Our enemies are united, we are not: perhaps this meeting may lead to more oneness of mind and deed. If I can see churchmen agreed on any practical measure, I will lay aside my own individual opinion, and heartily join them in carrying it out.

One word more and I have done: Do not let us make this a party question. Whatever we may hope to gain, by gaining for a time the united action of any one party, do not let us, as we love our Church, for any seeming temporary advantage make the Church of England the Church of a party instead of being the Church of the whole nation at large.

## LONDON CHURCHWARDENS' SCHEME.

Mr HENRY HOARE laid on the table a copy of a Scheme on Church Rates, proposed by the Committee of London Churchwardens, having been first settled by Mr John Bullar of the Temple, in conjunction with Mr Edward Tylee of 14, Essex Street, Strand.

He said that it was left purposely incomplete, and was the result of more than thirty Meetings of Incumbents of the Diocese of London, including many from rural parishes, as well as from others; adding, that no Scheme deviated so little from established usage:—none had been so fully or so ably discussed:—none had secured the like amount of unanimity.

### SCHEME FOR A CHURCH RATE REGULATION ACT.

*(As amended by the Committee of London Churchwardens<sup>1</sup>.)*

#### PREAMBLE<sup>2</sup>.

#### PART I.

I. A Church Rate may be made in any Parish for the purposes specified in the Schedule annexed to this Act.

<sup>1</sup> It is well known that this Scheme is incomplete. It professes to require additions. These it has been considered to be the proper business of Parliament to settle. For the draft originally laid before the Committee of Churchwardens, as settled by the London Clergy, see pages 1366 to 1369 of Mr Hoare's published Correspondence. (Rivingtons.)

<sup>2</sup> It has not been thought necessary to prepare this preamble just at present.

II. Such Church Rate shall be made upon the net annual value of the several Hereditaments rateable thereto; and the amount appearing as their rateable value in the assessment, if any, then last made in such Parish for the relief of the Poor, shall be such net annual value.

III. When such Church Rate is required, the Churchwardens shall, either at their own discretion, or at the request of the Incumbent and two Ratepayers, convene a Vestry Meeting of the Inhabitants, for the purpose of making such Rate, and shall lay before such Meeting a written statement, shewing the amount of the proposed expenditure in respect of which the said Rate is required for the current year, together with a detailed estimate thereof; as also the amount of Rate in the Pound which appears to be wanted in respect of such expenditure.

IV. At such Vestry Meeting, the Churchwardens shall open the proceedings by laying before the Meeting a list of Persons, if any, who have not paid the amounts severally due from them in respect of the Church Rate, if any, therein then last made; and the said Meeting may excuse payment by any such Persons respectively of the whole or part of such amounts: Provided always, that no Person, the amount of whose Church Rate is wholly or in part unpaid, shall vote on any proposal to excuse such payment: Provided further, that if by reason of payment being so excused the expenditure in respect of which the said Rate was made shall exceed the whole amount to be received therefrom, the deficiency shall form part of the amount in respect of which a Church Rate is to be made at such Meeting for the ensuing year, and the same shall be paid out of the said Rate.

## PART II.

V. Section seventy-one<sup>1</sup> of the Act of the 58th year of King George the Third, c. 45, shall be and the same is hereby repealed: but nothing in this Act shall repeal any other part of such Act, nor the Act of the 59th year of King George the Third, c. 134, nor any of the provisions of such Act.

VI. Section twenty<sup>2</sup> of the Act of the 3rd year of King George the Fourth, c. 72, shall be and the same is hereby repealed; but nothing in this Act shall repeal any other part of such Act.

VII. For the purpose of making a Church Rate, and for the purposes of this Act, a District Parish, and a New Parish for ecclesiastical purposes, as well as a District for ecclesiastical purposes assigned to a Church, shall be deemed a separate Parish, and, unless already known by name as such District Parish, New Parish, or District, shall be called by the name of the Church situate therein, with the additional words "The Ecclesiastical Parish of:" Provided always, that in respect of the several Hereditaments situate in such District Parish, New Parish, or District, the Inhabitants thereof shall have like powers of making and levying a Church Rate therein, as have belonged to the Inhabitants of the Parish out of which the same was formed, and henceforward be neither liable to the payment of any other Church Rate than the Church Rate therein made, nor entitled

<sup>1</sup> See Appendix, a.

<sup>2</sup> See Appendix, b.

to vote at a Vestry Meeting of any other Parish, convened for the purpose of making a Church Rate.

VIII. Whenever one and the same Person shall occupy Hereditaments of which a portion only is situate within such District Parish, New Parish, or District, it shall be lawful for the Overseers of the Poor of the Parish out of which the same was formed, and they are hereby required, to assess such Hereditaments for the relief of the Poor in separate sums, shewing the rateable value of such portion thereof as is situate within such District Parish, New Parish, or District, and the rateable value of the remainder.

IX. The Churchwardens of the Church of such District Parish, New Parish, or District, may, in like manner as the Churchwardens of a Parish, take and hold goods and property for the benefit of such Church, and of the Inhabitants of such District Parish, New Parish, or District; and the Churchwardens of such Church shall, in respect of such goods and property, as well as in respect of making and enforcing the payment of a Church Rate, have all the powers, remedies, and privileges of Churchwardens of a Parish, and shall be subject to the like laws and obligations: Provided always, that in any proceedings to be taken by or against the Churchwardens of such Church, it shall be sufficient to describe them as such Churchwardens; and in case of the death, removal, or going out of office, of any of them, no action shall abate by reason thereof.

#### FINIS.

X. Where the Provisions of this Act contravene the Provisions of any local Act, or are inconsistent with any particular custom, nothing in this Act shall repeal or in any way affect such local Act, or such particular custom.

XI. Construction clause.

*The Schedule to which the foregoing Act refers,  
Shewing the purposes for which a Church Rate may be made.*

#### 1st PART.

##### *Fabric.*

To rebuild, enlarge, alter, and repair, all the external and internal work of the Parish Church or Chapel-of-Ease in a Parish.

#### 2nd PART.

##### *Worship.*

To provide all such ornaments, utensils, books, and things as are directed by the Canons of the Church of England, the Rubrics of the Book of Common Prayer, or by any Act of Parliament, as necessary for the performance of Divine Service in a Church.

#### 3rd PART.

##### *Churchyard.*

To purchase land for a burial ground; to enlarge and make additions to any existing burial ground; to defray the expenses of consecration, and of fencing and enclosing burial ground; also to provide

for a churchyard being maintained by walls, fences, rails, or pales, and being kept in a clean and proper state, with its paths properly paved and repaired.

#### 4th PART.

##### *Sundries.*

To pay the salaries of clerk, beadle, and sexton. To pay Visitation and all other fees legally chargeable against Churchwardens. To insure a Church and its ornaments. To reimburse Churchwardens the amount of all such payments, costs, charges, and expenses, as they may have legally incurred in the proper execution of their office.

#### APPENDIX.

*a.*—The 58th George the Third, c. 45, is an Act for building and promoting the building of additional Churches in populous Parishes.

By Section seventy-one, a District formed under the powers of that Act remains liable for twenty years to the repairs of the Parish Church.

The 59th George the Third, c. 134, and the 3rd George the Fourth, c. 72, are Acts to make the said Act more effectual.

*b.*—By Section twenty of the last-mentioned Act, Chapels built under the provisions of the Church Building Acts, and whether with or without a District for ecclesiastical purposes, are repaired by the Parishes to which such Chapels respectively belong.

N.B. The Law might be further amended,—

- I. By empowering Magistrates in Petty Sessions to enforce a payment of a Church Rate, in case no Appeal has been made to the Ecclesiastical Court within twenty-eight days from the making of the Rate.

Should such legislation take place, (1) the case of a Vestry refusing a Rate would remain as at present, and (2) the existing Ecclesiastical jurisdiction would continue.

The law might be still further amended,—

- II. By giving an Appeal from a recusant Vestry to the Quarter Sessions, or elsewhere, with power for enforcing payment, when the Rate has been made, without further appeal.

Should such further legislation take place, (1) all discussion would precede the making of the Rate, and (2) the existing Ecclesiastical jurisdiction would to a considerable extent be superseded. The purposes being limited for which a Rate may be made and enforced, and the assessment on which it must be made being defined, the main subject for a Vestry to consider would be the amount of Rate required. If the Vestry could not agree on this point, some impartial Court of Appeal might be provided, and it has been thought that the Court of Quarter Sessions would be alike satisfactory to Church people and to Dissenters. Others recommend the County Court. On these points, suggestions are invited.

*The Committee of Churchwardens for the Diocese of London desire it to be understood that they have agreed to circulate the foregoing Scheme for consideration in the Diocese.*

*The result of such consideration will be laid before the Committee of Archdeacons, of which the Archdeacon of London is Chairman.*

*This done, they propose to circulate the Scheme throughout the country Dioceses, and then to lay it before a Parliamentary Draftsman.*

Subject to the consent of the Ordinary, it has been suggested that power might be given by the Act to a majority of the Inhabitants in Vestry assembled, being convened for that purpose, to provide any other ornaments, utensils, and articles for the Church, and for the performance of Divine Service therein.

*On this suggestion the Committee are not prepared to give an opinion.*

With respect to the whole effect of this Scheme, see Mr Hoare's Correspondence, page 1363, lines 1 to 3. It is there said,—

“Not a single Parish need be alarmed at the proposed legislation; for, with the one exception of District Parishes, all are left free to go on as at present, whether in town or country.”

## CHURCH RATES: A NECESSITY FOR THE CHURCH OF THE POOR.

BY THE REV. A. HUME, LL.D. D.C.L.

FROM an unprejudiced view of the whole subject, it appears, *primâ facie*, that all those who participate in the advantages of an Established Church, directly or indirectly, ought to contribute towards its support. Thus, assuming that the fabric has been reared, and permanent ministration provided for, the least that can be required of those who use the machine, is to keep it in thorough working order.

But, on further examination, we find that different persons partake of the advantages in different degrees, as in almost every other institution among men. Some experience all the benefits which it is capable of conferring, and others share them only to a limited extent. And it so happens that the indirect or less obvious advantages of the Church pass out of view, while the more formal and prominent are well known; so that those who decline to worship in the established churches of the land, imagine that they have denuded themselves of *all* their privileges.

There can be no doubt that we ourselves have helped to produce and to perpetuate this mistake, by ignoring, or at least by rarely noticing, any advantage but that which arises from public worship. Yet we all know that thousands who do not worship at our altars, are sharers in the blessings of our National Church; and that those who do worship with us have much more to be thankful for than mere Sunday services. For example, no man can be without religious consolation, and the offices of the Church; for he can claim their performance at the hands of the parish minister. The Nonconfor-

<sup>1</sup> For the views of the Archdeacon of London, see Mr Hoare's Correspondence page 1380, lines 30 to 51.

mist therefore, as well as the Conformist, is entitled to a place in the church of his parish, room for the dust of his departed in the churchyard, and the performance of the burial service, baptism, marriage, the visitation of the sick, &c.

I will pause to notice only one illustrative fact, which I believe has never been stated before. There are 623 Registration Districts in England and Wales, and there are 127 of these, or more than a fifth, in each of which there is only one chapel licensed for the performance of marriage, or none at all. In 1851, there were only 88 chapels registered for marriage in these 127 Districts, containing 2159 registered chapels great and small, and embracing about one-ninth of the population of the whole country. It would appear therefore, that in these districts, mostly in the Midland shires, the church feeling is still strong, or that dissent as such, is strong only on paper.

The Parochial theory is of great beauty : but two of its principles are unfortunately true only in part in these days. For example, we cannot say (1) that *all* the parishioners are members of the same religious community, nor (2) that they invariably consist of the three grades, rich, poor, and middle classes. Let us look at the former fact for a moment.

Certain persons do not worship in the national churches on the Lord's Day. This is admitted. But they commit the twofold error of exaggerating their own numbers, and of assuming that worship on the Lord's Day is almost the sum of the Christian religion. The latter has been noticed already, and the former error has been in a great degree silenced for the last twelve months, by the unconquerable reluctance of dissenters to consent to any enumeration on the ground of creed.

At the same time that they try to intensify the difference between us, and to increase its apparent amount, we thoughtlessly and almost unconsciously contribute to produce the same effect. Instead of bandying words about whether one person does or does not support the church of another, we ought to speak of the parish church as a public institution. The persons who pay a library and museum rate in our cities and boroughs, do not all examine the objects or read the books ; but they all share the advantages of increased intelligence, which is reflected like rays of light from the objects on which it falls. In like manner, a man may not allay his thirst at a public drinking fountain, but he has the satisfaction of knowing that it is a grateful beverage to thousands, and that while mercy is remembered, temperance, morality, and social order are promoted. In short, these institutions, though public, are designed mainly for the poor ; and though their perfect openness tends to abolish class distinctions within their range, they are examples of riches helping poverty, or of the strong assisting the weak.

Let us carry out this idea a little farther, and apply it to the present subject.

In the year 1851, there were 9,000,000 of our people in towns of 10,000 or upwards, and 8,000,000 in small towns, villages, and rural districts. In other words, 53 per cent. were to be found in large towns. But, as our towns absorb nearly all the increment of population, the small ones become large, and the large ones still larger. So that in the present year, about 60 per cent. are to be

found in large towns. In another decennial period, there may be 65 per cent. in the great towns, and in another still, 70 per cent. of our gross population. Hence it appears, that our population is rapidly concentrating itself in towns; though owing to the diffusion of sanitary information, and to the facilities afforded by railways, the nuclei are not so condensed as they were at former periods.

The following propositions will probably meet with a ready assent.

1. The population of the small towns, villages, and rural districts is in a minority in England and Wales; and it is more uniform in condition than the population of towns, or less subject to moral and social extremes.

2. The normal condition of our great towns is, or shortly will be, the normal condition of the people of England and Wales.

3. From the rapidity with which town population increases, and the greater facilities for self-classification, certain evils will increase rapidly, like numbers in involution, or like the compound interest of money.

4. If it be possible to educate and civilize the masses in our great towns, and to give them some idea of the importance of religion, we not only produce the largest amount of good absolutely, but we do so at the points where its influence will be most felt.

5. If, on the contrary, our great towns be permitted to retrograde in religion and virtue, the nation at large is a sufferer, and the average of human excellence is lost, even though the rural districts experience a corresponding elevation at the same time.

I have long felt that in connexion with Church Rates, we have directed our attention quite too exclusively to the rural districts; for, strong as the argument is when applied to them, it appears to me much stronger when applied to towns. It seems to be assumed that the towns are hostile to us; and from the House of Lords down to the village ale-house, we are told that certain great towns have rejected Church Rates. True; they have done so, because there the subject was in a condition wholly anomalous: and the error of both friend and foe, is to state the naked fact but to suppress the reason.

It is said that in any mixed community, two-thirds require free sittings in churches, and require to have their children educated at National Schools; while a fourth of the gross population do not worship anywhere at present. This estimate may be somewhat erroneous: but it is at least approximately true, and will serve to give us some idea of our permanent task, and of the present evils which demand a remedy.

When we add to these considerations one other, which is now placed beyond all doubt or question, the true state of the case is before us. This is, that voluntarism fails at a certain grade of the population, and that the chapels of dissenters retire as neighbourhoods become deteriorated. Thus it is not only the poor, the low, and the bad that we are required to provide for and reform, but the poorest of the poor, the lowest of the low, and the worst of the bad. These do not amount to the small fractional part merely which one might suppose from this bare statement; on the contrary, they give a deep colouring, or at least a perceptible tinge, to the unfashionable regions in all our great towns.

But here comes in the other modern defect of our parochial system. From the self-classification of large masses of people, the poor are not distributed, but concentrate themselves in one or more spots; and the same is true of the rich and middle classes. If therefore Church Rates be withdrawn, the parochial system must break down first in our large towns; for the heaviest pecuniary load will be laid upon the shoulders least capable of sustaining it. Now in the simple matter of the support of the poor, the old parochial system has broken down; and the New Poor Law, under the operation of which we live, constitutes Unions, so that there may be a suitable mingling of rich and poor. In education, the evils of the same kind are found to press very heavily indeed, the tendency being to glut those that are already full, and to starve those that are already hungry.

It is well to keep these facts before us in connexion with the subject of Church Rates. The old parochial system has been already altered, so as to adapt it to modern times, for the supply of the physical wants of man. The late Education Commission was expected, and indeed appointed greatly with the design of adapting our present machinery to the procuring of a better intellectual supply. And in the event of Church Rates being withdrawn, a contingency which we are bound to look at fairly, it will be impossible to maintain the parochial system in towns, in matters of finance. In other words, one parish or ecclesiastical district will raise far more than enough for itself, even when the burden has been shifted from land to inhabitants; and another will raise a sum totally inadequate. The redundancy at one point, could be made to meet the deficiency at another, by the adoption of a broader basis; in short, by recognizing the principle of Unions, a principle which we have already adopted for the whole borough of Liverpool, in the "Church Aid Society." It appears to me that the parochial system is expected to do more than it possibly can do: and that if we hope to keep the light of truth burning steadily near the homes of the poor, we must take care that the lamp does not want for oil.

A prominent characteristic of the English Church is that it is emphatically the Church of the poor; it is the only permanent home-missionary; and whatever may be said about the payment known as Church Rates, it is virtually given by possessors of property to maintain the ordinances of the Gospel among those who are too poor or too irreligious to do so for themselves. The abandonment of Church Rates, therefore, is *pro tanto* the abandonment of the poor, whose claims at the present moment speak to us in louder and more emphatic tones than they have ever used before.

It is on this ground that I have taken any interest in the subject; and for the sake of the poor who have privations and sorrows enough, without the loss of spiritual privileges, and whose position has received too little of our sympathy, I trust that every Christian, as well as every sound Churchman, will endeavour to fight the good fight until the end.

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## CHURCH RATES.

BY MR J. M. KNOTT.

It may be useful, on the subject of Church Rates, to trace the recent, present, and prospective circumstances of that portion of our Ecclesiastical Revenue, and to review the deliverance which has been vouchsafed to the Church from an earnest and well-nigh successful attempt to abolish the best conceived, the most facile, and the most just system that could be devised, for the maintenance, in all future time, of the externals of a public recognition and worship of Almighty God in a Christian Nation. In attempting to do this, I must be considered as acting in my individual capacity only, as circumstances have not admitted of my consulting the Committee for which I ordinarily act. I am here to listen, and to afford any information in my power.

Thirty years ago a movement commenced for an improvement in, and an extension of, our parliamentary representation; a great constitutional change was effected by means of political unions. The first of these was founded on a gigantic scale in Birmingham, and seeking some hold upon a numerous portion of the population likely to sympathize with their object, the Council of that body seized upon a question locally discussed as to the amount of a rate.

The question of refusal of the Church Rate by the parishioners assembled in vestry, had never, up to that time, been mooted.

The council of the union by mustering the *mob* in the parish-church (the parish including nearly the whole town), forced one of their own body upon the town as parish-warden, and the Church Rate was refused, *not* by a majority of the rate-payers, but by an abandonment of duty on the part of an official under threat of the populace politically excited.

Though the carrying of the Reform Bill was followed by the gradual subsidence of the political feeling which had convulsed the nation to its centre in the procuring of Parliamentary Reform, those dissenters who had been drawn into the vortex, and who had merged their religion in political strife, were acted upon by men, clever as agitators, who had organized themselves in the capital, and kept up their influence in Birmingham and in those other populous districts where political unions had been in existence. As the result of such a combination Church Rates were so generally disputed, in the larger towns, as to diminish the total revenue of the Church under this head nearly one half; but the smaller towns and the rural parishes remained comparatively undisturbed.

In 1834, the Government of the day unsuccessfully proposed to commute the Church Rate into a charge on the Consolidated Fund; this would have left the question open to annual parliamentary strife; and in 1837 the same Government, somewhat modified, proposed the abolition of the Church Rate, and to substitute an income to be derived from an improved management of Church Estates. This measure was strongly resisted by the late Sir Robert Peel, as unsound in principle and in calculation; the Right Honorable Baronet contending that so far as such a saving could be rendered available, the fund contemplated was essential to the requirements of the Established Church in the populous districts.

In 1840, Mr Duncombe, recently deceased; in 1842, Sir John Easthope; and in 1849, Sir John Trelawny, severally brought forward motions or bills for abolition which were negatived in parliament. In May 1851 a Select Committee of the House of Commons took evidence on Church Rates, but the evidence alone was reported. Had a report been drawn up, the complexion of that evidence was such, that there could have been no possibility of a growing majority in parliament for Church Rate Abolition.

Up to this time the dissenters would have accepted, and even by their parliamentary advocates, proposed, exemption from payment as satisfactory to them.

In 1853 Mr Robert Phillimore brought in a bill for dissenting exemption, which was met by an amendment by Sir William Clay for abolition; both were rejected. By this time the hostile organization had assumed the title of "A Society for the Liberation of Religion from State patronage and control." An income, at this time rising to £3500 per annum, enabled this newly designated Association to follow out more vigorously the work of its predecessors, by strenuously applied efforts to unsettle the minds of parishioners in numerous parishes. In 1855 a Bill for Abolition was carried in the Commons by a majority of twenty-eight; in 1856 the alarming posture of things led to the formation centrally of the "Committee of Laymen," consisting of Members of Parliament and other gentlemen taking a deep interest in the question; but though this Committee used every means to circulate true statistical and other information, it was clear that there was a ramified and mischievous spread of untruth on the question; and the exposure made by the "Committee of Laymen" in their first and second Addresses of the ultimate purpose of the Abolitionists, did not avail to open the eyes of churchmen until 1859, when, as the result of their labours, a Special Committee of the House of Lords made their first Report of the Evidence taken. Happily for the nation the dissenting witnesses, Dr Foster and Mr Morley, with a truthfulness which did them honour, frankly avowed the purposes of the organization which they represented; so that the issue of "Church or no Church" established in this land, is now before the country.

Until 1856 it had been supposed by legislators and statesmen who were feeling the pressure produced by the "Liberation Society" through the constituencies, that at least one half of the parishes of England and Wales had abolished the rate, and that the objecting dissenters of England, compared with the members of the Established Church, represented one half or more of the total population—so loud was the outcry raised by the political dissenters.

The result of a careful analysis of the parliamentary returns of 1856 made by "the Committee of Laymen" early in that year electrified churchmen, while it revived their hopes. This analysis shewed that not five per cent of the parishes, reported upon, had refused the Rate. The Committee was also able to prove that were every dissenter of the Baptist, Independent, and all other sects, excepting the Conference Wesleyans, man, woman and child, objectors to Church Rates (which is far from the case), they would scarcely represent fifteen per cent of the entire population; moreover that these sects could merely provide for those of their own several persuasions, and that their increase was not proceeding in a ratio more than pro-

portionate to that of the whole population. Again, it had been shewn, that in seventy-three of the large towns to which population had been attracted by the requirements of manufactures and commerce, forty-five per cent of that population was entirely wanting in such Christian ministrations as it is incumbent on the merchants, manufacturers, and traders, upon the principle of Church Rate and Tithes, to supply to those by whose labour they benefit.

It is worthy of remark that while Dr Hume gives this proportion of population in the towns deficient in spiritual culture, he shews, for our encouragement, that in the rural districts, on the average, that destitution does not at present exceed fifteen per cent.

It is to be lamented that instead of strengthening the hands of their brethren in the Established Church as much as possible, after the example of their pious predecessors, too many of the members of the objecting sects have been manifesting sympathy with the "Liberation Society," have favoured the measures taken to obstruct the Church Rate, and by so much have increased the onus upon the clergy, already overtaken in their ministerial and missionary labours and sacrifices; and now unless arrested by measures energetically put forth upon our town population, this nation may yet exhibit the horrors of a moral volcano which will throw society into chaos, and overthrow both Church and State.

The rise of the majority for abolition of Church Rates to 74, emboldened the Liberation Society, in 1859, to bring forward, at their triennial anniversary in London, proposals for obtruding dissenters upon the management of the anciently endowed schools. Intrusion of their ministers into our parochial church-yards; the abandonment of municipal corporation protective oaths—rendered even more imperative after recent experience—; an assertion of a claim to the ecclesiastical fabrics for their own uses, as national property; and the entire secularization of church revenues, formed the programme of Church spoliation for the year.

The majorities on these bills rose with the majority on Church Rates, and the interests of the Church were in most serious jeopardy, until the first part of the evidence in the Lords transpired and was extensively circulated. Then the majorities on those bills concurrently fell with that on Church Rates, which, in February 1860, was on the second reading brought down to twenty-nine, and this in a house of 500 members, and on the third reading in April to *nine*. In this year the Lords' Committee having completed their examination of witnesses, published the additional evidence with a Report.

In the autumn of 1859, the persevering efforts of Mr Hoare began extensively to produce organization of clergy and laity in the rural deaneries. The Church Institution issued their first Report in 1860. Other Church Defence Associations had arisen in the large towns in the former year—in Manchester, Liverpool, Shrewsbury, Bath, Bristol, Cambridge, Ipswich, and others. The publication of these several organizations have contributed most effectually to the improved aspect of things.

Church Rates had been the great battle-field, and thus the reaction, so apparent in 1860, was manifested not only by the rejection of the Abolition Bill from the Commons, but by the signal dismissal of all the collaterals' bills of assault on the Church, from Parliament, in its session of 1861.

At the close of the sessions of 1859, 1860, and of 1861, suggestions were brought forward in Parliament with a view, if possible, of seizing the moment of advancing success for a settlement conciliatory to dissenters, so far as the proposers felt it to be consistent with safety to the principle of an Established Church; and the Government of Lord Derby introduced a Bill with the hope of effecting such a settlement of the question.

Purposely refraining from giving an opinion here, on any of the modes of adjustment proposed, it may be remarked that any such measure having a prospect of success should originate with the Government of the day.

Whenever inaptitude is found in the administration of an existing law—especially one practically obstructing the intentions of those who had relied upon the protection of the State in so important a matter as the revenue of its Established Church—it is clearly the duty of the Government, with all experience and information before it, to see that the law is declared and strengthened. This course is obviously necessary to the trust reposed in a Government by the Sovereign. At the same time, it is clearly the duty of individuals who possess information and who have given thought to the subject, to be ready to make suggestions and to exert their influence in a right direction; and when any bill is introduced into the House of Commons, to convey sound opinions to their representatives. Especially is it the duty of Church Defence Associations, and other organizations of that character, to collect all information, to weigh opinions expressed, to watch all approach to legislation, to support with all their power any measure strictly recognizing the principle of Church Rates, and to exercise the utmost vigilance, that the principle of the Established Church may in no respect be compromised by projected legislation.

There is one point, however, that must be closely watched if the present Government should bring in a bill, namely, the contemplated abandonment of the rate in those parishes where it has not been voted for the last five, seven, or any number of years. This provision is a fond object of one high in her Majesty's Government. The Right Honourable Baronet studiously takes every opportunity of promoting his views; and it is to be feared, from the last able speech of Mr Gladstone, that he has in a measure been led to concur in that unhappy conclusion. All information obtained from large towns, Birmingham, Manchester, Liverpool and Leeds, shews that a Church Rate cannot be dispensed with. Lord Palmerston had been grievously misinformed when he was led to point to the district churches, in proof how easily rates could be abandoned in modern churches. Returns exist proving the direct contrary.

The rejection of the Abolition Bill was unquestionably produced by the persevering diffusion of truthful information, not only among clergy and laity in the parishes, but among legislators and statesmen; and the lesson is, that churchmen should persevere, in compact and undisturbed unity of purpose, and in the use of the same means. If our ever-watchful, untiring, and, in a pecuniary sense well sustained opponents, are not again to re-occupy their lost ground, the utmost and persevering efforts of churchmen must be put forth during the remainder of the recess, and on the re-assembling of Parliament.

The least relaxation of effort among churchmen would promptly

be turned against them. It were lamentable indeed if it should be so, since the Liberation Society have been confessedly baffled on Church Rates, and have determined vigorously to follow out the question of the continuance of an Established Church, and its ultimate purpose—her spoliation; and have apparently succeeded in obtaining the alliance in their destructive objects, of the Congregational Union, an Association hitherto directed to the more spiritual purposes of the entire Independent denomination.

This aggressive alliance, if wisely met by churchmen, will certainly lead to confusion in the counsels of those so opposed to the Church. This movement has already been denounced by a far-seeing and intelligent writer of the liberal party who had hitherto favoured what he deemed a reasonable settlement, and would have entertained exemption of dissenters. The Editor of the *Morning Advertiser* clearly seeing that the conductors of the Liberation Society have overreached all sympathy of the better class of dissenters, thus referred to the subject within the present month.

"*The Congregational Union and the Liberation Society.*—The doom of this Body is sealed. Its days are numbered: nor can the dissolution be long delayed. Its death-warrant was signed at Birmingham on Wednesday evening last. As the readers of our paper are aware, the Congregational Union held its eighteenth anniversary meeting in Birmingham, when we are told nearly 400 ministers of the Independent body were present. On Wednesday evening, Mr Edward Miall of the *Nonconformist* made a speech, in which he announced (amidst cries of hear, hear, and laughter,) that the Congregational Union, as represented by that meeting, had become transformed into the 'Liberation Society.'"

Not only has success crowned the defensive exertions made in Parliament, but although the most formidable efforts were directed, in the early part of this year, to increase parochial disturbance (this being one of the avowed purposes of the Conference in London, at which 700 dissenting delegates were said to be collected from various parts of the provinces, and £3000 additional were provided for agitation by emissaries and publications), such were the defensive preparations and actual appliances, such too has been the roused feeling of the friends of the Church, that for some years rates have not been so generally, and so easily and peaceably carried, as in the present one. That which has happily been attained should now be powerfully suggestive of that which remains still to be done. The enemy having been driven back should find it difficult again to advance.

Formidable movements are threatened in the parishes, rural and urban. Dissenting ministers have declared their intention of lecturing in their various circles, adversely to the principle of an Established Church. There should, therefore, be lectures in our parishes and large towns, showing the origin and authority of the union between Church and State, scripturally and historically; and the immensity of the work before the clergy of our beloved Church, which it were sinful in dissenters to embarrass or obstruct. Every church constituent should be in communication with his parliamentary representative, and this promptly and fully.

The clergy and laity in the rural deaneries are, it has been said, in course of organization. The Archdeacons and the Bishops are alive to the danger through which we have been, and are passing;

and though, in some quarters, there is lamentable apathy, yet a powerful revulsion of feeling in society is apparent, and if it only in time becomes adequately embodied in action, there is abundant prospect of triumphant success. The towns and hamlets are likely still further to form associations. The clergy and laity are becoming increasingly alive to the defects and abuses incident to an Established Church, more or less—as to all institutions administered by human hands—and they are gradually disappearing; the prayers of the true sons of the Church are ascending with increasing earnestness; and even to some of this generation it may be given, under the Divine blessing, to take up the joyous language of Holy Writ, “Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; and He will be our guide even unto death.”

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## DISCUSSION.

THE VENERABLE THE ARCHDEACON of TAUNTON wished to address himself as briefly and concisely as possible on the subject of the evening. The papers read by Mr Knott and Dr Hume were such that he need say nothing respecting them, for he was sure they would command the assent of all present. But it appeared to him desirable that they should come to some definite conclusion on this matter that evening. They were sitting as a Congress for the purpose of Church Defence; and he thought it would be a sad thing if such an unexampled meeting as the present were to part without coming to some conclusion on the Church-Rate question. Any silence on this question would be handled as a weapon against them, and the subject was one so universally known that it needed no further time to wait for enlightenment on it. They of the West of England were not remarkable for the amount of wisdom they possessed; but, at the same time, they had come to a fixed determination on this subject: their full decision was that they would have no compromise at all. The Archdeacon turned his attention to the papers read by Mr Cross and Mr Hoare. He could treat Mr Cross's plan as A, Mr Hoare's as B. It appeared to him that A was entirely inadmissible because it destroyed the very principle on which the Church Rate was made: he (the Archdeacon) should go for abolition rather than for any such compromise. Again, the measure was not possible, and he would tell them why. It would not settle the existing agitation on the subject both in and out of Parliament. If the enemy were battering at the gate of the city, would it not be a stroke of poor policy to go and pull down part of the wall and let them in? The House of Commons, too, would not accept the bill,

for a large majority in the House wanted a settlement of the question, and, since the abolitionists in the House had ulterior views, this plan would not settle the question. If the House had a bill before it which it believed would settle the agitation, then he had little doubt but that it would accept it. Parliament had had no less than thirteen measures before it, no one of which it would accept, for, since they would not put an end to the question, members naturally asked, *Cui bono?* Total abolition was now hardly thought of by sensible persons, but the favourite topic was compromise and self-exemption. Would they have this compromise and self-exemption? The Archdeacon scouted the idea. He then came to plan B (Mr Hoare's). Plan B did not destroy the principle of the Church Rate. They must not understand that he was satisfied with plan B, far from it. He did not approve of the power it proposed to give to those who paid the Rate over those who did not. It limited the parish as to the things for which it was to tax itself: of that also he disapproved. The scheme was also at fault in not providing a remedy for the easy recovery of the Rate. Again, like Mr Cross's plan, it would not be accepted by Parliament because it would not put an end to the agitation. What was the real state of opinion with those who opposed themselves to this Rate? Why, they wished to destroy the Church, and they laid hold of the Church Rate as a means of accomplishing their work. They (Churchmen) then were on the wrong scent. Those who aimed at abolishing the Church Rate aimed at something else as a consequence; and therefore he said that the best policy for Churchmen to pursue was to lie perfectly still. They might make certain alterations in the law; for example, in the case where a district church contributed towards the support of the mother-church, in addition to maintaining itself; but, respecting any compromise, his advice was that they should do nothing: continue just as at present. Don't let the elections pass so quietly next time as they did last. "I have never been to the hustings yet," said the Archdeacon, "but I mean to go next time." He thought that it was positively most thankless to Almighty God not to rest satisfied in the position they at present had. It was absurdity to act in the matter; it amounted to something like a Churchman saying to an abolitionist, "Well, as you can't get through with your Abolition Bill, I will bring in another plan for you." Let all measures come from the party which first started the agitation, and let Churchmen defeat those motions at the proper time; and then they would be better able to consider what measures to adopt when the proper season for taking steps arrived. He did not know whether it was their plan to come to the vote on that question to-night, but he should move this resolution, "That in the opinion of this Congress, having heard the papers put before us, it is not desirable to meet the movement for Abolition of Church Rates by any scheme for compromise."

Mr BERESFORD HOPE believed that when they were called together as a Congress it was thought expedient that, on whatever point they expressed an opinion, they should in that opinion be unanimous. He thought it would not be expedient for them to come to a decision that evening, notwithstanding the able papers read, and the eloquent and fiery address of his venerable friend the Archdeacon of Taunton. The meeting had but a few minutes to

sit, for St Mary's curfew had long ceased to toll the hour of nine, and in addition to this they were limited to speeches of ten minutes. Under such circumstances, he did not think they should express an opinion that evening, for all questions put to the vote should be decided unanimously, and the present question could not be so decided; he should therefore beg to move the "previous question," as they called it in Parliament, which was to the effect that the Congress declined to entertain the proposition submitted; and thus they would leave his venerable friend free to express his opinions in Convocation, and on the hustings next year (*laughter*). Mr Hope stated that, under Lord Blandford's Act, District Churches, of which the Incumbent received the surplice-fees, had power to rate themselves; and he, as patron and churchwarden, was going to levy a Rate in a parish in Kent. He concluded by moving the previous question.

The Rev. JAMES FENDALL seconded the resolution moved by the Archdeacon of Taunton. He characterised Mr Hope's moving of the "previous question" as un-English; he thought the opinion of the Congress should be taken on the point. Regarding the Church Rate, he said it was not a tax on the person, but on landed property. He argued, too, that to make the tax optional, as was suggested in Mr Cross's paper, was contrary to the spirit of taxation. The Braintree case was, he said, often quoted to shew that a minority in a vestry could not levy a Rate. He had yet to learn that such was the case. If the necessity for a Rate existed, on coming into vestry the Chairman should only deal with the question, how much the Rate should be. He should decline to permit any proposition to be made, other than such as respected the amount of the Rate. Mr Fendall concluded by seconding Archdeacon Denison's motion.

The Right Hon. J. R. MOWBRAY, M.P., seconded Mr Beresford Hope's motion of the previous question. Mr Fendall had spoken of the previous question as un-English. Be that as it might, he believed it was a system that had never been used elsewhere than in an English Parliament. His friend the Archdeacon seemed to think they could easily go on just as they were at present: he wished such were the case, and that the time was come when no more bills on the subject would be introduced by the Liberation Society. This, however, he did not think possible, since, for the last thirty years, the Radical-Dissenters had always been ready with their bill; and of this he had no doubt, that, on the very first day of Parliament next Session, they would come forward and give notice of a motion to bring in a bill. His Parliamentary experience of nine years convinced him that such would be the case; but, at the same time, there was something remarkable and encouraging to Churchmen in the fact that, during that short period, the majority in favour of Sir John Trelawny's bill had decreased from 74 to a majority against it of 1; and the opinion expressed from the Chair that the time was come for a settlement of the question, but that settlement should not be total abolition, was also encouraging. Members on both sides of the House were beginning to see that abolition was not the measure which the House would accept; and he quoted the case of two Radical M.P.s, Mr Western Wood and Mr Vernon, who, though they were opponents of the Church, had yet declared that they would not vote for unconditional abolition. Still he (Mr M.) did not think we could calculate on this state of public feeling lasting long. The pre-

sent House of Commons, which he might say was a very favourable House to the Church, had, by a large majority, declared itself desirous of some settlement, yet they would not have total abolition. It might be that, in the next Parliament, we should have more abolitionists to contend against. It therefore behoved Churchmen, in the present juncture, to be united, and endeavour to obtain a satisfactory settlement of the question; and he thought Parliament would accept any measure that seemed likely to settle the matter. His friend the Member for Preston, and also the Member for Buckingham (Mr Hubbard), knew that meetings had been held in the Tea-room of the House of Commons in order amicably to discuss the question of a settlement; and by members of both sides of the House a decided desire for a settlement was manifested. Now, he thought if it went forth to the world that such a Congress as the present had been held in this learned University, and that thereat the flag of No-surrender had been hoisted, it would be most prejudicial to a settlement, and also disadvantageous to the Church. His friend Mr Hoare, in his paper, had spoken of Borough M.P.s being afraid of their constituents. Now, he (Mr M.) was a Borough Member, but he must be allowed to say that he was not afraid of his constituents, because he believed that those who returned him to Parliament knew his principles, and that he was determined to stand up for the rights and privileges of the Church, though, at the same time, he was in favour of an amicable settlement of the question of Church Rates. He considered the question too grave a one to be dealt with by any one excepting Government, and he believed that it was an impossibility for a private member to carry a bill through the House; and he thought this was as it should be, as Government alone was able to deal with the question. For this reason he thought Lord Derby's Government had acted wisely in bringing in a bill with a view to the settlement of the question. Now was a time when it really might be settled—when a very favourable feeling existed towards the Church—and it was because he felt that such a meeting as that, after a short discussion and ten minutes' speeches, could not well give an opinion in favour of no compromise, that he ventured to second Mr Hope's motion of the previous question.

The Rev. J. H. HENDERSON remarked, that a great amount of ignorance existed as to what the Church Rate law really was. He ventured to suggest to the Church Defence Association, that it would be doing great service, if it issued some practical information on the subject. A great amount of benefit would result if vestries were made to understand how they might legally proceed to make a rate, and how, when they had made it, they might recover it.

Mr HIGGINS considered that Dissenters, in wishing to abolish Church Rates, were only inserting the thin end of the wedge: their real end was to effect a separation between Church and State, and he considered their desire to be relieved from the Rate as monstrous and impertinent. He supported the views of the Archdeacon of Taunton, and declared himself for no surrender.

Mr HUBBARD, M.P., disagreed with the plan proposed in Mr Hoare's paper to allow only those to exempt others who had themselves paid the Rate: this amounted to the voter paying for his vote. He did not, however, entertain so great an objection to the plan proposed by Mr Cross; and in his (Mr. H's) mind, it was not subject

to the objection raised against it by the Archdeacon of Taunton, that it destroyed the principle of the Church Rate. What was the principle of the Church Rate? That it was levied in the same manner as other rates, and might be so recovered: if any man objected to the Rate laid in his parish, the churchwardens could take the case into the Ecclesiastical Court; but that course was so expensive that it was very seldom adopted, and the Rate became virtually a voluntary payment. Such being the case, the objection urged against Mr Cross's scheme would not hold good, as the voluntary principle would hardly be more apparent than in the present system. He (Mr H.), however, did not admit that this scheme would stop the agitation, for since the opposition to the Church Rate was undertaken with ulterior objects it could not be expected to do so. No "settlement of the question" would satisfy our opponents. He might, however, say that but a comparatively small portion of the whole body of Dissenters were at present opposed to the Rate, nevertheless he did not think we should expect a diminution in their number, and therefore Churchmen ought to make some compromise. He thought the country at present in such a favourable state for a settlement that one should be made at once, and he thought it should be made by themselves, as the present unsettled state of things was by no means calculated in any way to advance the cause of religion. Mr Hubbard coincided in the opinion that had been expressed, that it would be impossible for a private member to carry any Bill calculated to settle the question, and also agreed that Government should originate a motion. He said Dissenters were disposed to look upon themselves as the majority in the country, in which they were much mistaken. Sir Morton Peto, for instance, when introducing his Burial Bill, alleged that he spoke on behalf of a majority of the religious population of the land. After this, he (Mr Hubbard) asked the Home Secretary for a copy of the instructions issued by Lord Palmerston to the Registrar-General for the taking of the Census in 1851. He promised it should be produced, but afterwards he was obliged to confess that he could not do so, for this very good reason, that no instructions were issued, and the so-called "Religious Census" was without authority. What did the marriage statistics shew? What did the education statistics shew? What did the burial statistics shew? That four-fifths of the people were educated by the Church, and three-fourths married and buried by her, although the fees charged by the Dissenters for these last two offices were such that one might have thought they would have told more favourably for the Dissenters, since they were much smaller than those charged by the Church. He placed these bare facts before them as shewing that the Church was still the Church of the people. He concluded by saying that he did not think it desirable that a resolution should be come to that evening, as such a course would be embarrassing in its results in more ways than one.

The Rev. JOHN MARTIN, as an official of the Cambridge Church Defence Association, said it was not expected that any resolution on the subject of Church Rates should be come to that evening, for this reason, that a difference of opinion might very probably be evinced; and the promoters of the Congress had desired that no resolution should be come to except it were unanimously agreed to.

The Rev. W. EMERY, as a member of the Church Defence Association, bore out what had been said by Mr Martin.

The Ven. ARCHDEACON DENISON said, that if it were the desire of the Congress that the motion should be withdrawn, he could not in courtesy do otherwise than assent to such a course being pursued, though he could not for the life of him see why an opinion should not be come to. The question had been agitated for thirty years, and if they had not yet learnt all about it, when would they? "*Rusticus expectat dum defluat,*" &c. He deeply regretted that it had been thought desirable to have the motion withdrawn; but he would bow to what seemed the general wish, and, with the consent of the seconder of the motion, withdraw it.

Mr FENDALL concurred, and the motion was withdrawn.

Before the termination of the meeting a note from the Vice-Chancellor, the Rev. Dr Phillips, was read, inviting the Members of the Congress to the Lodge of Queens' College on Thursday Evening. The Congress rose at half-past Ten.

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THURSDAY, NOVEMBER 28th. MORNING MEETING.

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## INCREASE OF DIOCESES BY LOCAL EXERTIONS.

By A. J. B. BERESFORD HOPE, Esq.

I VENTURE to assume that there is only one feeling among all the Members of this Congress as to the desirability of an increase of the Episcopate in England. Accordingly the question under discussion is narrowed to a consideration of the best method of compassing a result universally desired.

Various solutions have from time to time been proposed in and out of Parliament, but, speaking generally, they all possess the common feature of contemplating as the first step the imposition of more Bishops, in greater or less numbers, by external authority. All these solutions have accordingly been successively shelved, with the single exception of a Bishop having been superadded to the already Collegiate Church of Manchester, and the Episcopate of Bristol shifted to Ripon, also collegiate. My object on the present occasion is with all diffidence to suggest the possibility of attaining the desired end, more circuitously it may be, but I believe more securely, by not regarding the nomination of the new Bishop as the first step in the organization of fresh Dioceses within England and Wales, to which exclusively I beg on the present occasion to call your attention.

No doubt in the building up of the Colonial Church the appointment of the Bishop is the necessary first step, and the organization of the Diocese ordinarily flows from the creation of the chief pastorate. But in our Colonies when a new see was in contemplation, with but slight exceptions, the choice lay, in the first instance, between Episcopacy, pure and simple, and virtual anarchy; between the possibility or the impossibility of Confirmation, Consecration, and Ordination within districts of a magnitude only to be measured by European Kingdoms, where the Bishops so sent, have, as at Calcutta, Fredericton, Montreal, and Colombo exerted themselves to complete diocesan organization. Just the contrary is the case in England, where the whole ground is already allotted between ancient sees, and in which the availability of the Episcopal officers is therefore a question of degree.

In England I shall endeavour to show that the creation of the Diocese ought to be a step antecedent to, and independent of, the

nomination of the additional Bishop, and that the ostensible promoter of each individual creation ought, in the first instance, not to be any Commission or Committee, nor Parliament itself, but the special locality which is to be benefited, acting under general enabling powers, ultimately derived from Parliament.

Let me, before I proceed to explain the method by which I propose to give effect to this policy, indicate the difficulties of the contrary method of proceeding, difficulties to which I believe is due the all but total abeyance of practical results, through the more than twenty years during which the increase of the Episcopate has been recognized as a national gravamen, at first by various writers and then authoritatively.

In the first place, it would be difficult to divest the process of creating an additional Bishopric, and then of leaving the organization of the Diocese to the already consecrated Bishop, of the appearance of its being an act of external authority. If it wear this aspect, it will of course involve a great contingent danger of engendering unpopularity and jealousy, rather than of being accepted as a boon and as a measure of salutary reform by the place or district specially to be benefited.

In the second place, this method of proceeding brings into prominence, at the very outset, all the most difficult and most irritating questions which the measure is capable of raising, and interposes their immediate solution, *re infecta*, as a preliminary to any practical step being taken for the accomplishment of that end, on which those who may most differ about the means are yet agreed. The questions I mean are such as these: Shall the new Bishops be many or few? shall they be allotted to the centres of busy population, or to the counties and ancient abbeys? shall they be diocesans or suffragans? shall they be reversionary peers of Parliament or not? shall their income be apportioned at a rate approximating to that of the older sees or not, or shall the incomes of those very sees be thrown *in medio* and redivided among a larger number of recipients? and finally, in consideration of a prospective increase of sees, shall there be any check placed for the future on that system of appointment, which, while nominally that of the Crown, has all but completely passed into the hands of the Prime Minister? These, I say, are all of them thorny questions; and all are presented in their most spiny shape, when they lie as briars in the way of even the first step towards the increase of the Episcopate. But like all other difficulties of a political nature, time and circumstances may avail towards the mitigation at least of these perplexities, if they are allowed to arise naturally as the sequel, and not as the antecedent of other remedial measures.

The first of these measures, as I have already said, ought to be the creation of the Diocese, and the initiative ought to rest with the locality itself, under some general enabling enactment. This will of course prescribe what shall be the minimum of area, or of population, which shall entitle any district of England or of Wales to take steps towards erecting itself into a Diocese. This minimum will have to be regulated, with reference not only to the population or area belonging to the future Diocese, but to that which may be left to the original one. The enactment will also have to contemplate the contingency of a new Diocese, having to be composed out of portions of

two or more contiguous old Dioceses: Suffolk, for example, is divided between Ely and Norwich, while the former Diocese covers all Cambridgeshire and Huntingdonshire, Norwich and all Norfolk. I shall not venture to forestall the provisions of the measure further than to say, that there can be no doubt that when any Diocese of England (putting Wales out of the question for the moment) ranges over two or more entire counties, each of those counties would have an equitable claim to constitute itself a Diocese. How much further the subdivision ought to go, I leave to others to decide.

Supposing, then, that any district professing the qualification desires to become a Diocese, what should be done? We have to reconcile the old sound doctrine, "nothing without the Bishop," with the popular principle of constitutional representative action. I should accordingly advise the first step to be an informal one, and designate it as a "sufficient representation" to be made to the Bishop of the original Diocese, or Bishops of the original Dioceses. This representation would, of course, take the shape either of a memorial or of a public meeting, and would, I conclude, combine the prayer of Clergy and of laity. On its receipt, the Bishop, or Bishops, should be empowered to lay the question in the form of a 'scheme' before the various rural deaneries Chapters of the district proposed to be severed, and some provision would be introduced to obtain at least a proximate representation of the feelings of the laity. Whether the wishes of the residuary ancient Diocese ought also to be consulted, and in what manner, is a question with which I shall not burden this preliminary investigation.

I pause for a moment to point out what the scheme will, and what it will not necessarily contain. It will not contain, as I shall go on to shew, any provision which can, at starting, necessitate any but the slightest outlay, public or private. It will not contain any provision which need at first necessitate the separation of the new Diocese from the pastoral superintendence of the actual Bishop. It will be a scheme to erect the new Diocese of B. out of the original Diocese of A, leaving the original Bishop of A. for the time being Bishop of A. and B. If so, and if the establishment of the new Diocese need not for some indefinite time be a heavy drain on any exchequer, it might be apprehended that it will, after all, be a merely nominal creation. In answer, I say that it will, of course, for the time being, be an incomplete creation; but, as far as it goes, it will be both a real and a practical thing in itself, and the most politic, in the language of the day, "possible," first step towards the complete realization of an increased Episcopate. To allude to and to dismiss one isolated consideration, the intention for the present of the personal union between the new Diocese and the old Bishop will remove that which I dare say is, or may often be, felt as an obstacle in the way of agitating for the creation of a fresh see, the invidiousness on one side of seeming to wish to rid itself of the actual chief pastor, and on his side, it may be, some unwillingness to sever the existing bond. If, however, what he is called on to assist in is the distribution of his own episcopal area, coupled with the augmentation of his own style, there can be no invidiousness in the matter. It is a compliment on the part of Hertfordshire to wish to hail any Bishop of Rochester as Bishop of Rochester and St Albans, and no affront to the actual holder to desire that on the avoidance of the see those

appellations should be divorced. Till the divorce takes place, the incidents of the change and the advantages which may reasonably result from it, will neither be so few nor so unimportant as at first sight might appear. I have only need to mention the creation of the corporate diocesan feeling pure and simple, as the result of the district becoming a Diocese on its own motion, and not as the possible sequel of a possibly popular new first Bishop being sent there, with the risk of an unlucky first choice strangling that feeling. Nor will I do more than point out the impetus to all good works likely to be given within the Diocese by the creation of this feeling. The new Diocese will require some centre from which the see may take its title, and at which the diocesan work is to go on—a cathedral town, in short. The choice of this town will depend upon various circumstances—position, population, or the existence of some church peculiarly fitted to be erected into a cathedral. In the latter case, this church will of course be at once declared the cathedral of the new Diocese. In cases where there is no church fit to become the cathedral in the town which is selected as the proper seat for the see, I should suggest some church there being declared in the scheme to be the “temporary cathedral,” with power reserved to the Bishop to remove his *cathedra* from it to a permanent cathedral when such should be erected. The Chapter—the ancient and canonical advisers of the Bishops—will also have to be at once created, and in its creation various circumstances would in each case modify the precise form in which it should be cast. At Windsor and at Southwell, suppose the movement to be made in Berkshire or Nottinghamshire, the Chapter already exists. So it does at Westminster, supposing (a point on which I reserve my opinion) a diocese of Westminster were thought desirable. In other cases, a willing patron—Crown, Chancellor, Prelate, or private person, might convert the incumbency of the cathedral into a Deanery or a Canonry Residentiary, with cure of souls of course. Legalized exchanges of patronage, too, might often facilitate such an arrangement with no proprietary loss to the so indemnified patron. Even in the least promising of cases, a foundation could always be laid for the Chapter by a recurrence to the primitive English idea of a complete cathedral body (I do not mean of an abbey used as a cathedral, like Ely or Canterbury), in which, besides the dean, there were two classes of corporators jointly composing the greater Chapter. First, Canons or Residentiaries, on whom jointly or by rotation devolved the responsibility of maintaining continuous Divine Service. Secondly, Prebendaries, who had no such continuous responsibility, but who held their office in virtue of some special statutable act or acts of ministration within the cathedral. In the new Diocese there never could be any difficulty in finding a sufficient number of creditable clergymen willing to be nominated prebendaries of the new cathedral, whether permanent or temporary, on the understanding that the dignity of the office should be their *præbenda*. Accordingly the original Chapter would sometimes be composed of a dean and prebendaries, sometimes of a residentiary and prebendaries, sometimes only of prebendaries. In the two former cases the head of the Chapter would stand designated, in the latter either the archdeacon or the senior prebendary would preside. Such a Chapter would not be able to maintain cathedral worship, but it would transact the constitutional duties of a Chapter. I am not

blind to such possible complications as that of the archdeacon being endowed with a stall in the mother cathedral, and other similar difficulties, and I have not time now to do more than indicate them. Probably in the inchoate state of the Diocese they might be winked at. In cathedrals where prebends exist with their old number and names, those whose location is in the new Diocese, might at once, or gradually, be transferred to the new cathedral—at once, if the holder chooses, otherwise on the next avoidance.

When the scheme has once been settled within the Diocese and been formally assented to by the Bishop, it would be proper that it should be accepted by the Convocation of the Province, after which the sanction of the Queen in Council, as in the case of the creation of new parishes, would be needed to give it validity. As Parliament has enfeoffed the Crown with a general power of completing the creation of new parishes, so a general Act would be needed conferring similar powers with respect to Dioceses.

The new Diocese would then be an autonomy with a personal, but no longer with a constitutional, connexion with the mother Cathedral. Under what circumstances should that personal connexion cease? Of course under those of a sufficient endowment being provided for the new Diocesan, and of the consent, translation, or demise of the actual Bishop. As I said at the outset, this question of sufficient endowment opens out all the hardest ecclesiastical and political difficulties attending the otherwise universally accepted need of more Bishops. May not the solution of those difficulties be found in the idea which this plan involves, of a Diocese in various degrees of progressive perfection? I mean that it might for the future be understood that the normal income of all the Bishoprics of England and Wales should be some such sufficient sum as would enable their holders in turn to succeed to a spiritual peerage under the principles of the Act of 1847. When, accordingly, the endowment of the new see was made up, by what means it is not material now to ask, to this sum, then there should be a Bishop of that new see who should enter on the Parliamentary rota. But at some earlier stage of the undertaking, when the guaranteed income had reached a given sum, not sufficient to enable a Bishop to do his duty to his see and also to Parliament, but yet sufficient to enable him to perform creditably the duties of resident Diocesan, then it might be competent to have a Bishop of the new see wholly independent of the Bishop of the mother Cathedral, and of course a member of the Upper House of Convocation, but yet suspended from the Parliamentary rota until his income should be raised to the requisite minimum, when he should at once come upon that rota with the precedence of his consecration or translation to his actual see. I have a further suggestion to make, which I do with more diffidence, being conscious that it might raise questions of a more doubtful character than the two preceding propositions. In cases where there are not funds for the Chapter to elect even a non-Parliamentary Diocesan, is it absolutely necessary that the new Diocese should not participate in those more frequent Episcopal ministrations which are among the chiefest of the reasons for an addition to the Episcopate? To the notion of Suffragans as a permanent and ordinary institution I entertain decided objections; but there may be cases in which they (or perhaps I should rather say coadjutors) might fill a useful, though exceptional position, in

the Church's polity. Well then, in such of the new Dioceses as were still destitute of the minimum endowment requisite for a Diocesan, might there not be powers reserved for the appointment of a Suffragan who should perform Episcopal offices within it in subordination to the Diocesan of the united Dioceses? Whether such Suffragans or coadjutors should hold their office *cum jure successionis* to the see when completely constituted, is a detail which I shall not attempt to exhaust. Probably it would be best to allow an option in this matter; canonical authority could be found for either arrangement. Such Suffragans might be appointed in cases where the endowment fund had reached a certain stipulated sum. In other cases a clergyman of opulence might be found within the Diocese willing to act at his own cost, or the Archdeacon might receive consecration. Again, the now not unfrequent practice of a Colonial Bishop returning home after a sufficient service in some climate which tries European constitutions, points to a source from which such ministrations might occasionally be provided. As it is, under the existing system, retired Colonial and furloughed and Scotch Bishops have been able to render essential service to the over-taxed Episcopate of England.

I have left the question of funds to the last. There are three sources; 1st, Those in the hands of the Ecclesiastical Commissioners, or of the actual Bishops and Cathedrals; 2nd, Endowments of existing benefices; 3rd, Voluntary subscriptions. I shrink from proposing any thing under the first head, merely expressing a strong belief that, if there were a will, a way might not be impossible to find. Under the second I need only say, that with a system of exchanges liberally conceived very much of the capitular endowments, and perhaps a larger portion of the Episcopate than at first sight appears, might be provided. In proof of the availability of the third source, I merely point to what members of the National Church of England have done within the last 30 years for the glory of God, to the Colonial Bishops' fund, to the countless churches built and restored, to the schools and colleges established throughout the land. Of course donations according to some fixed plan would be sought for all the various items needful for a complete Diocese, for the endowment of the Bishop and of the Chapter, for the building, restoration, enlargement or sustentation of the Cathedral and of its services, and so on. I hope and trust that the law of mortmain might be relaxed so as to admit, under due guarantees, of money being bequeathed for these objects.

There is one minor difficulty of a constitutional nature which does not come within my province to solve, but which I ought not to conclude without pointing out. I mean the question of diocesan proctors to Convocation. There are but two courses open, either to re-allot from time to time the seats in the Lower House to suit the new dioceses, *i.e.* to pass a self-acting reform bill, or else in face of contingent difficulties to leave the election of Convocation as before, so that for the present the diocesan proctors would be chosen according to the old limits, until at all events a separate diocesan was consecrated for the new Diocese. *Judicent peritiores* on this point. I equally reserve the all-important matter of nomination. That it must come to the surface at some time is self-evident.

In conclusion let me enforce even more strongly than at the outset upon all who desire an augmentation of the Episcopate, that the thing be avoided is any semblance of bureaucratic organization emanating

from London, the thing to be sought is local and spontaneous action. Supposing, for example, that 20 new dioceses would abstractedly be the best number to be created, but that only 15 or as many as 25 districts were ready and anxious to act; I say let the new Dioceses be 15 or 25, rather than that five unwilling districts should be flogged on to do an uncongenial act, or five zealous communities disheartened in their enterprise of Christian daring.

Joint consultative action of clergy and laity within dioceses, arch-deaconries, and rural deaneries is now happily the order of the day in the Church of England. Let me then commend the extension of Dioceses and of the Episcopate by local action to such gatherings as a most useful object for their energies, and one which they are peculiarly able to work with advantage.

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## SUBDIVISION OF DIOCESES.

BY THE HON. COLIN LINDSAY.

THE increase of the Episcopate is a subject which has engaged the attention of Churchmen for many years. Royal Commissions have sat and reported their conclusions. Divines and others have at various periods written on the subject. Independent Members of Parliament have endeavoured to induce the Legislature to pass some measure for facilitating the Subdivision of Dioceses, but the only result that has hitherto been obtained is the erection of the two dioceses of Ripon and Manchester.

It is admitted by most, if not by all churchmen, that on account of the rapid increase of the population, the multiplication of benefices, the number of children<sup>1</sup> year by year ready, in point of age at least, for confirmation, it is physically impossible for the present Episcopate to fulfil its duties in a proper and effectual manner.

I propose to consider (I) the constitutional means by which our overgrown dioceses shall be subdivided, (II) the amount of income the Bishops of the additional sees should receive, and how it shall be raised and secured, (III) the question who shall appoint these Prelates; and lastly, the numbers required for the present necessities of the Church of England.

I. Subdivision of Dioceses. It has been proposed to authorise the Ecclesiastical Commissioners for England to propose schemes for subdividing any diocese they might judge expedient into two or more, and to submit them for the consideration and approval of her Majesty in Council.

Now the great objection to this plan is, that the Ecclesiastical Commissioners, having been appointed for the special purpose of administering such ecclesiastical funds as might from time to time fall into their hands, are not, as such, qualified to be entrusted with the duty of reconstructing the whole diocesan system of the Church of England.

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<sup>1</sup> See Appendix, Note I.

The Privy Council too, in consequence of its members being chiefly, if not entirely, occupied by secular affairs, and from want of that local knowledge which is indispensable, are incapable of forming any correct judgment on a matter of such difficulty as the Subdivision of a Diocese. For be it remembered, that this is a question by no means easy of solution. There are many interests at stake, many delicate points to be discussed, and many feelings to be considered, which cannot be understood, much less appreciated, except by those who by residence are intimately connected with the diocese it is intended to subdivide. It is impossible, I think, for any body of men, no matter how high their position or attainments, or however experienced they may be in business, to do justice to the Church of England, in a matter of such great importance as this, unless the diocese is fairly represented at the Board. It is true that the two Archbishops and the Bishop of London are members both of the Privy Council and of the Ecclesiastical Commission, but what do they know of the diocese of Chester, Manchester, or Exeter, or indeed of any dioceses except that one over which they severally preside? In what way could they more than any other person assist their fellow Councillors or Commissioners, and how could they without being acquainted with the opinions and feelings of both clergy and laity direct either Councillors or Commissioners to a wise conclusion?

The proper authority for preparing schemes for the Subdivision of Dioceses is the Convocation of the province in which they are respectively situated: because (1) both in an ecclesiastical and civil point of view, it is the only constitutional authority known in this kingdom for the regulation of ecclesiastical affairs, and (2) because from the circumstance that every diocese within the province is represented by its respective Bishop and Proctors, it is practically the most competent to undertake the settlement of this most delicate and difficult business. And besides, any attempt to legislate on a question of this nature without the sanction of the Church (which can only be canonically expressed by the national or provincial Synods) is an invasion of those sacred rights and liberties which the Crown has solemnly guaranteed to her, and sworn to preserve inviolate, and which I grieve to say, her Majesty's Ministers and those who legislate for the Church care very little about<sup>1</sup>.

I would respectfully assert that it is a duty we owe the Church, zealously to guard her liberties, especially in these days, when Parliament is no longer necessarily composed of churchmen, and especially also at a time, when every effort is being made to deprive her of her immemorial privileges, and to humiliate her to the very dust.

In my opinion the Convocations of Canterbury, York, Armagh and Dublin, with consent of Her Majesty, ought to be permitted to subdivide, as may be deemed expedient, the dioceses within their respective provinces.

II. With respect to the endowment of such additional sees as may be constituted out of the existing dioceses, it seems to me that this might be provided for, partly by the episcopal fund in the possession of the Ecclesiastical Commissioners, and partly by means of voluntary aid. But before we can satisfactorily discuss this part of our subject, we must first consider what temporal position the new

<sup>1</sup> See Appendix, Note II.

Bishops should occupy, and what amount of income they would be entitled to receive from the Church.

At present, as we are all well aware, the Prelates of the Churches of England and Ireland, in right of their sees, are Peers of the Realm; in England all but one are Lords of Parliament, and in the sister island three in rotation annually take their seats in the House of Lords. The question is, is it necessary that in any addition, hereafter to be made to the English and Irish Episcopate, the Bishops should be invested with the same temporal dignity and endowed with the same privileges as their brethren of the more ancient sees? I think not. In former days, we know, the hierarchy was composed of three distinct ranks<sup>1</sup>, (1) the Patriarch or Archbishop, (2) the Metropolitan, and (3) the Diocesan Bishop. I would then respectfully recommend, that the present Bishops of the Churches of England and Ireland should be created Metropolitans, and continue subject as they are now to their respective Archbishops. To these, that is, to the Archbishops and Metropolitans, I would restrict exclusively the spiritual Peerage of the United Kingdom, together with all the temporal rights and privileges thereto belonging.

I would next recommend that a third rank of Prelates<sup>2</sup> should be created, to be styled Diocesan Bishops, having independent jurisdiction and authority over their respective dioceses, subject to their Metropolitans in no other manner than the present Bishops are to their Archbishops. These Bishops should have no political status whatever, nor should they, in the eyes of the State, possess any temporal position other than that of dignified clergymen. Their ecclesiastical rank should be upon a par with that of the Colonial Episcopate.

Having defined the true position these Bishops should occupy, I will now invite your attention to the amount of income they should severally receive, and the means by which it should be realized. It appears to me that about £1000 per annum, clear of all episcopal outgoings, would be sufficient for all the economic arrangements of a Bishop, who, not being burdened with any political or other temporal dignity, would not be called upon to incur expenses beyond those of the dignified clergy, nor to keep up such establishments as those of the Prelates of the ancient baronial sees of this country. In addition to this he ought to have £200 a year to enable him to secure the services of a chaplain and secretary, and a further allowance to meet the necessary expenses attendant on the visitation of his diocese. The sum of £1200 per annum ought therefore to be secured to the Bishop of every see of the rank it is proposed to create; and with respect to the expenses of visitation, fortunately the law, or rather immemorial custom, provides an annual fund under the name of synodals, which every parish-priest is under an obligation to pay to the Bishop on every recurring Easter. This fund might be made available for this purpose.

To realize an annual income of £1200 will require no less a principal sum than £40,000: part of this, say a fourth, should be provided by the Episcopal Fund, in the possession of the Ecclesiastical Commissioners, and the remaining three-fourths might be obtained by means of voluntary subscriptions.

With a view of carrying out the voluntary part of the scheme

<sup>1</sup> See Appendix, Note III.

<sup>2</sup> See Appendix, Note IV.

I would suggest that an association should be formed, to be called the "Society for promoting the Subdivision of Dioceses and the Endowment of new Sees," of which her Majesty should be humbly requested to be Patron. This association should be under the presidency of the four Archbishops, with the Metropolitans and Bishops of the Churches of England and Ireland, as vice-presidents. The council should consist of all the members of the Episcopate, and about 40 clergymen and 40 laymen, to be annually elected by the members. It is proposed that the whole financial business of promoting the object we have in view should be conducted by the council or board of this Society.

If a Society of this sort were supported by all the Bishops, and by the greater part of the clergy of our Church, there cannot be any doubt whatever that it would be able to collect annually a very considerable income, equal in amount to the wealthiest of our great Church Societies, and sufficient to endow, with the assistance of the Episcopal Fund, two or three new sees every year.

III. I would now in the third place draw your attention to that most important of all questions, viz. Who shall appoint the Bishops of the rank it is proposed to create? In my opinion the success of any large measure for increasing the Episcopate must depend upon the settlement of this question. If the effect of the Subdivision of Dioceses should be greatly to increase the ministerial patronage, then it will be impossible to obtain from churchmen any very considerable amount of funds available for endowments. Churchmen will not give of their substance unless there is a fair moral guarantee that it will be employed, in a *bona fide* spirit, for the religious purposes for which it was solicited. It is not for me, on an occasion like the present, to express any opinion on some of the appointments that have been made from time to time to the Anglican Episcopate. Without doubt many of our Prelates have been remarkable for their piety, learning, and devotion to the sacred cause of the Church; but on the other hand, it must be admitted that some, from want of experience in the ministry, and from other causes, which I need not now detail, were unsuited for the high and exalted office of chief pastor of the Church of God in this country. The truth is, that the Prime Minister is of all men the most unfit to be entrusted with the exercise of this so-called high prerogative, and for the following reasons:—

(1) Because he is virtually the elect of a body composed of men of all religious denominations,—Roman Catholics, Dissenters of all sorts, and Jews, whose prejudices he is forced by his position, more or less, to propitiate.

(2) Because his mind is so occupied by State affairs, that he is unable to give such an amount of attention, as the exercise of this patronage demands, as would enable him to discern which of all the clergy is best qualified for the episcopal office; and, of course, if the number of Bishops should be greatly increased, his difficulties in this respect will be most considerably enhanced.

(3) Because he is so encumbered by the claims of his political friends, that he is often compelled to yield to their wishes in favour of some relative or connection, or, perhaps, of some political ally. I cannot conceive that a greater misfortune could befall our Church, especially in these days of general indifference to all religious truth,

than that all the Prelates, of the rank it is proposed to establish, should be nominated by the Crown. My own belief is, that the Church of England would be crushed by the weight of her own Episcopate. In making these remarks, I intend no disrespect to the Prime Minister for the time being. We all know that in a Constitutional Government like ours, no Minister can be altogether a free agent. He is controlled not only by his own party, but even by the party opposed to him; and inasmuch as the tendency of the age is to cripple the free action of the Church, to lower her sacred principles to a level with those of this world; it is, to say the least, extremely difficult for him to administer this ecclesiastical patronage to the advantage of the Church, or with satisfaction to a very large body of churchmen. Now it appears to me, that if it should be decided that the Bishops of the proposed new sees should not be Peers of the Realm, or be in possession of any political rights, then there can be no reason, in a constitutional point of view<sup>1</sup>, why they should not be both nominated and elected by the clergy and laity of the Church. In the appointment of such Bishops as these, the Crown can have no just ground to claim the right of nomination, and especially so, if a large proportion of their incomes shall have been derived from the voluntary offerings of churchmen.

There is, indeed, some show of reason for the Crown appointing the members of the existing Episcopate, because they are Peers as well as Prelates of the Realm. Though it would not be difficult to prove, if time allowed, that from the foundation of the Anglo-Saxon Church in the seventh century down to the era of the Reformation, with the exception of about a hundred years, they were according to law appointed by the Church, the King only enjoying the privilege of a veto. Surely a right which had existed for upwards of 800 years<sup>2</sup>, recognized by some of the most powerful of the kings of the Heptarchy, set aside indeed by the Norman Monarchs, but afterwards re-granted by the celebrated Magna Charta, and confirmed some twenty times by successive Sovereigns, is not to be despised. But there can be no reason whatever, even if the Crown should retain its present patronage, why it should not permit the members of the Church to appoint such Bishops as shall not be in any way connected with the State, and whose sees shall have been endowed by the pious liberality of churchmen. The Crown has granted this privilege to the Canadian, New Zealand, and, I believe, to the Australian Churches, and why should it not gracefully concede a similar privilege to the Church at home, especially as regards those Bishoprics as may be hereafter founded? I would most earnestly impress upon this Congress the *importance, the very great and vital importance, of obtaining* this concession from the Crown, the Government, and from Parliament. It only remains for me to suggest that these Bishops should be nominated and elected by the clergy and laity of their respective dioceses, in some such form and manner as the Convocation of the province, with her Majesty's consent, shall determine. It is hardly possible, I think, to lay down any uniform plan adapted to every province or diocese of the Church, for there may be in each special circumstances, which may justify some variation in the mode of conducting these elections; as, for instance, whether the clergy and the laity of the diocese shall exercise

<sup>1</sup> See Appendix, Note V.

<sup>2</sup> See Appendix, Note VI.

the franchise in a body, or by deputies chosen from among themselves; or whether these two orders shall vote concurrently or co-ordinately; and whether the actual election shall be made by show of hands, or by voting in the ordinary way, or by ballot<sup>1</sup>: it is therefore, I think, preferable to allow the Synod of each province, with consent of the Crown, to determine all these questions, and to arrange all these details. There are, however, three conditions, which should be insisted on; (1) that the clergy, both priests and deacons, incumbents and curates, should enjoy the franchise; (2) that no layman should be qualified to vote unless he be a *bond fide* churchman, a communicant, and of full age; and (3) that all nominations and elections be made in church, and at the times of the celebration of the Holy Communion. You will, I am sure, agree with me, that it is of the greatest importance that this duty should be performed in a religious manner, under a deep sense of responsibility.

The election of a Bishop should always be considered as an extremely solemn and religious business—to be done as in the sight of God Himself; and the only way to obtain this most desirable end, is to require that all elections should be conducted in the House of God, in the midst of Divine Service, in the course of which an appropriate sermon should be preached, and the Holy Communion celebrated and received by all who are called upon to exercise this sacred franchise.

The benefits to be derived from such an arrangement as this are threefold: (1) that the minds of the electors may be prepared for the due performance of this solemn business; (2) that their hearts may be filled with holy fervent charity; and (3) that they may be so illuminated from on High, that they may have (if it so please God) a “discerning spirit,” that they may perform the duties imposed upon them in such a manner as will best conduce to the glory of God and the good of His Church.

IV. I now propose, in the last place, to consider how many Bishops are required for the present service of the Church of England. It is, I believe, the opinion of some, that the number of Bishops should be determined according to the amount of population. I do not altogether deny the truth of this principle; but it appears to me, that inasmuch as the parochial system lies at the very foundation of our whole ecclesiastical system, I cannot do better than take the number of parishes as the basis for forming a true and correct estimate.

In order to ascertain how many parishes a chief pastor can effectually supervise, we must consider three things:—the duties of a Bishop with respect (1) to the whole Church, and the province in which his see is situated; (2) to the diocese, generally, over which he presides; and (3) as regards visitation.

I apprehend that for a considerable portion of every year, a Bishop will have to attend in his place in the Upper House of Convocation, and if a Spiritual Peer, the House of Lords, where he will be expected to watch the interests of the Church. He will doubtless be required from time to time to attend the Primate of All England, to counsel him on matters affecting the universal interests of the whole Anglican Church. Upon his return to his see he will be engaged for some period in the general administration of his diocese.

<sup>1</sup> See Appendix, Note VII.

All these varied duties, both as a catholic and diocesan Bishop, will occupy his time for upwards of half of every year.

There remains then after deducting some time for necessary repose and recreation, little more than a quarter of a year, to be devoted to the most important of all duties, the visitation of his diocese.

Before proceeding, let us inquire what is meant by a visitation of the diocese, for unless we understand this clearly, we cannot form a correct opinion of what extent a manageable diocese ought to be. By a visitation I do not mean that sort of tour which a Bishop now-a-days makes, once in three years, when he visits the principal Churches of the chief towns in his diocese, for the purpose of delivering a charge, to be followed by a dinner at the neighbouring hotel, and perhaps a party in the evening at the rectory. If this is considered by the Church as a visitation in an orthodox and proper sense, then I confess I do not perceive there would be any great advantage in promoting a *large* increase of the Episcopate. But surely this is not what the Church considers as an episcopal visitation. By a visitation I apprehend is meant, that once in every year, according to the practice of the early Church, the Bishop should *personally* visit every parish (using this word in its modern sense) under his jurisdiction; there in the sanctuary to hold a solemn service, to preach, to celebrate the Blessed Sacrament, so that all orders of the Church, clergy and laity, may join with him, as Christ's ambassador and chief minister, in Holy Communion. After this, or perhaps before the commencement of Divine Service, to confirm all children fit to be admitted into full communion with the Church: then to sit in consistory to hear and determine all complaints against any of the clergy or the laity: to give audience to all, high and low, rich and poor, who may desire to consult their chief pastor: to visit the various ecclesiastical establishments in the parish, of which he is, by virtue of his sacred office, the lawful visitor.

These I humbly maintain are the essential duties of every episcopal visitation, and if they are not duly performed, then the most important functions of the office of chief pastor are neglected.

It is said, however, that it is not the business of a chief pastor to visit annually each parish in his diocese, and every institution therein: I assert, with great deference to the opinion of others, that it is. Bingham says: "The rule in some places was to visit ordinarily once a year, as appears from the Council of Tarraco in Spain, which lays this injunction on Bishops, because it was found by experience that many churches in those dioceses were left destitute and neglected. Therefore they were obliged to visit them once a year. And if a diocese was so large that a Bishop could not perform this duty annually, that was thought a sufficient cause to divide the diocese, and lay some part of the burden upon a new Bishop; which was the reason assigned in the Council of Lugo, for dividing the large diocese of Galicia, as has been observed before in speaking of the Spanish Churches." *Antiq.* Bk. ix. cap. vi. § 22. With respect to visiting every institution in a parish, it must be obvious to every one, that if a Bishop is to visit at all, he must visit each portion of that complex machinery in each parish, from its stately or humble Church to the poor infant school; not indeed for the purpose of investigating every minute detail, but, generally, to see that those who have the charge conscientiously do their duty.

Now the question to be considered is, How long will it take a Bishop, of ordinary physical strength, to visit each parish in his diocese? In reply, I would state, that taking into account large and small parishes, city and town churches, which mostly lie contiguously together, and rural charges, which are often separated by a few miles, a chief pastor could not conveniently visit more than three parishes in two days.

We have next to determine, How many parishes can a Bishop visit every year? I have already shewn that about half of every year will be consumed in general provincial and diocesan business; consequently, little more than a quarter of a year will be available for the performance of this most important function of the episcopal office.

Now there are, as we all know, after deducting Sundays, about seventy days in every quarter, which may be spent in the visitation of the diocese, and that, too, irrespective of any period which a Prelate, especially if an aged or infirm man, would deem necessary for repose. According to my calculation, no more than a hundred parishes ought to be under the spiritual sway of any one Bishop. Even after taking into account the fact that many of these parishes are small, as, for instance, in the diocese of Norwich, yet we must remember that each one possesses at least (or ought to possess) a church, a congregation, and a school, which the chief pastor ought to visit, with the same care and attention, as those in larger and more important places. Then, again, it must be borne in mind, that many of our younger and more active Prelates will be called upon frequently to assist some of their brethren, who on account of age, sickness, or other infirmity, will be incapacitated for much work. This will increase to a great extent the labours of the effective Bishops.

Under all these considerations, I think that the number of parishes, composing a diocese, ought not ordinarily to be more than a hundred, and in no case ought it to exceed a hundred and fifty. Assuming that you will agree with me, that the basis on which I have founded my calculation is a sound one, and that the calculation itself is correct, I now proceed to shew how many Bishops are required for the present necessities of the Church of England.

There are at present upwards of 13,000 parishes in England and Wales, under the episcopal oversight of 27 Bishops. This gives on an average nearly 500 parishes to each Prelate. And here I cannot forbear to ask you, How is it possible for a man, even in the prime of life and in robust health, to visit, in addition to other duties, 500 places in the course of one year? It would take him at the least five years, if not more, to accomplish this work in the manner it has been assumed above that it ought to be done. Surely this is laying on the necks of our Right Reverend Fathers a burden grievous to be borne, which the Church has no right to impose upon them. And when we reflect that most of our Bishops are elderly men, some of whom are far advanced in years, it is a physical impossibility for them to visit their dioceses except to a very limited extent. It is generally supposed that a Prelate ought to have past the meridian of his life before his consecration. That is a sound provision, and I cannot conceive that a greater calamity could befall the Church than the appointment, as a rule, of young men to the Episcopate. What we require in a Bishop, in addition to learning,

is experience and sound judgment, which can only be obtained by time, by mixing among men, by the collision of mind with mind, by which he will learn to respect the opinions of others. All this, then, implies a certain age in the Bishop's life; and this again implies the loss, to a certain extent, of youthful energy and bodily strength. The labour imposed on a Bishop should be in proportion to the powers of a man of upwards of 40 or 50 years of age.

To resume. I said there were upwards of 13,000 parishes in this country. How many Bishops are required to supervise them? If my calculation of a hundred parishes to one Bishop holds good, then 130 Prelates will be the number requisite for the due performance of all the functions of the Episcopate in England and Wales.

This will, doubtless, be considered by some as a very large, and perhaps unnecessary addition, but if we look back to the period of King Henry VIII. we shall find that it was then contemplated to increase the Episcopate to 50, and this without providing for any diminution of the 26 Suffragans, who were appointed under the act of the 26 Hen. VIII. c. 14<sup>1</sup>. If 76 Prelates were deemed necessary by Cranmer for the effectual supervision of about 9000 parishes, what would be his opinion and that of the Reformers as to the number required for upwards of 13,000 parishes? My proposal is, after all, by no means an extravagant one. It was evidently believed that a Bishop could not take charge of much more than 130 churches. It is true that, owing to the sacrilegious conduct of the King and his nobles, in plundering the Church of her real property, Cranmer was never permitted to carry his admirable design into effect; but nevertheless his testimony of what was required remains to this day, and, if we are wise men and loyal Churchmen, we shall lose no time in making restitution as far as we can, by gradually raising funds, for the permanent endowment of such new sees as it may be deemed expedient to form out of our present enormous dioceses.

There are several other questions arising out of the subject of this paper, which, for want of time, I am unable to discuss: as, for instance, the exact relations that should subsist between the Prelates of the third rank and those of the second; the inherent right of every Bishop, having jurisdiction within the Province, to a seat in the Upper, and the clergy, by their proctors, to seats in the Lower House of Convocation; the re-adjustment of the Ecclesiastical Courts. All these would occupy too much of your time on such an occasion as this.

In conclusion, I would suggest that the clergy and laity of the Church should petition her Majesty and the Legislature to pass such a permissive measure as shall, without encroaching on the real prerogatives of the Crown, and without disturbing the existing relations between the Church and State, enable the Church of England to develop her machinery and all other her resources so that she may be able, with God's help, to provide effectually for all the spiritual necessities of our fellow-Christians in every part of her Majesty's dominions.

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<sup>1</sup> See Appendix, Note VIII.

## INCREASE OF THE EPISCOPATE.

BY THE REV. PROFESSOR HAROLD BROWNE, B.D.

THE very general desire among the Clergy for an increase of the Episcopate must be disinterested. It is certain that the Clergy will not have the election of their own bishops. It is certain also that an increase in the number of Bishops means an increase of supervision, an increase of general activity, and so an increase of hard work to the Clergy themselves. One thing perhaps they do not want, which was suggested in the House of Lords by a Right Rev. Prelate, viz. to be overgoverned. They wish not to be overgoverned, but to be led. Most of those, who are really at work, think their work would be far more effectual, if in their difficulties they could ask counsel, and in their discouragements they could receive the countenance of one of higher rank, greater influence, and probably more extended experience than themselves. They feel that the laity too would profit by having the *whole* Church-system brought more plainly before them. And though they do not want to be overgoverned, though they would probably do their own work all the better for only hearing the encouraging voice without feeling the bit or the spur, yet they may be sensible, that in some neighbouring parish there is a brother-clergyman who neglects his cure, who is indolent, or worldly, or even worse, that that parish is like an ill-farmed field, overspreading all the county with weeds and thistles, and that the eye of a chief pastor would have a wholesome effect there, rousing perhaps the indolent, shaming the worldly, or even removing the profligate.

They look back on primitive times, and see that the most primitive Episcopacy was truly paternal. A bishop's diocese was mostly one large city with its suburban villages. This was the *παρoικία*, a word not easily translated by either *parish* or *diocese*, for it was in fact both. The Bishop and his presbyters, aided by their deacons, superintended and ministered to the whole population in all things spiritual. We cannot now return to so simple a state of things. But we have drifted farther and farther from it, and perhaps the Bishop of the 18th and 19th centuries of the English Reformed Church has less resemblance to the Bishop of the first century than had even the Bishops of the mediæval Church. This, at least, is *partly* due to the enormous increase of population, and to the inordinate magnitude of the English Diocese.

How is the difficulty to be met? Though there is perhaps too little sympathy at present between the Bishop and his presbyters, it is yet very doubtful whether the Church would not be a loser by any considerable lowering of the rank and status of the first order of ministers.

It is no small thing that the upper strata of society should be permeated by the influence of the Christian ministry. It is no small thing that the Clergy in difficulties, and sometimes in oppression from the wealthy and powerful, can look to the support of one, placed by God's Providence in a position to give them encourage-

ment and protection. It is worth considering, whether in an age of little reverence, the respect, which still is paid, sometimes reluctantly or unconsciously, to our Bishops, is not favourable to the respect for religion itself.

A mere wholesale increase of the Episcopate then may not be desirable. It could not be without a corresponding diminution of the social status of our bishops. Partly perhaps on this ground, but certainly on some grounds, both the bishops and the legislature are so opposed to it, that, whether desirable or not, it is practically impossible. It may be feared that the recommendation of twelve new sees by the Cathedral Commissioners defeated its own object, and tended to delay even a small increase of the Episcopate.

In view of this difficulty, some have thought that the creation of a body of Suffragan Bishops would be the only possible plan, the present bishops being made metropolitans, and a sort of *Episcopi minorum gentium* being placed under them. The expedient is not to be despised; but, besides other objections to it, it would be almost as expensive as any plan hitherto suggested, and would have a tendency to multiply distinctions and sub-orders, which is to be avoided, if possible, especially in a Church which professes to assimilate its constitution as nearly as may be to the Church of the Apostles and the primitive fathers. The subdivision of Bishops into Patriarchs, Metropolitans, and simple Bishops, was undoubtedly adopted very early in the Church, but it was not apostolical, and it did not prove beneficial. It was hoped that unity would result from it. In reality it congealed the Church into a kind of servile unity in each patriarchate, and it produced the most distressing division between patriarchate and patriarchate. The schism of East and West resulted from the ceaseless feuds between the Patriarchs of Rome and Constantinople. Perhaps Nestorianism, Eutychianism, and even Arianism, were fostered, if not generated, by the quarrels between the Eastern Patriarchs<sup>1</sup>.

Another suggestion, favoured by some of our leading Prelates, has been that the present Deans should all become suffragan Bishops. It is acknowledged that the duties of Deans are not very defined, and some think their very existence an evil, as they may rather stand between a Bishop and his Chapter, which ought to be very closely connected with him, and which, if properly elected, might be of the utmost value as his council. But, besides the general objection to regular suffragan bishops, there are some special objections to the abolition of deaneries. We want more, not fewer, positions in the Church, in which men of learning can find leisure and encouragement. The destruction of ecclesiastical dignities tends directly to the lowering of the general condition, and so of the general intelligence of the Clergy. Probably nothing has so much contributed to turn the current of intellect away from the channel of the Christian ministry as the late conversion of the better pieces of preferment into a number of very small benefices. This may seem a worldly view of the question, but it is without question a true one. But, moreover, deaneries are important safety-valves. Though very many able and admirable men have always been among the Deans of

<sup>1</sup> The true principle of unity is secured by an acknowledgment of the unity of spiritual authority in each diocese as centering in the Bishop, and, above all, by the enthroning of Christ as the One Supreme Head of His Universal Church.

our Cathedrals, and men well-fitted to be on the Episcopal bench, it is easy to see that there may be many also, whom a prime minister might wish to place in a high position, but whom no one could think fitted for a bishoprick. If there were no deaneries to place them in, the temptation to make them Bishops might be strong. We have all known men, who well deserve to be placed in posts of honour and importance in the Church, but who were by no means fitted to be at the head of a Diocese.

May I, in passing, express my cordial concurrence with the wish just expressed by Mr Beresford Hope, that, wherever there is a Bishop, there will always be a Chapter. I am convinced, that nothing in the world would so strengthen the hands of a Bishop, as that he should have a council to work with; every decision of a Bishop would come with more weight, and be accepted with more cheerfulness, if it were known to come not from the Bishop alone, but from the Bishop constitutionally advised. Now the Chapter is his ancient, and his natural council. But then, there should be provision that that council should be well chosen. All recent legislation on this head has been in the wrong direction. In the Cathedrals of the old foundation, it was the custom for the Bishop to nominate to the unendowed, or slightly endowed Prebends, and then for the Chapter to elect into the Canonries from the whole body of the Prebendaries; a custom, which at all events was most unfavourable to nepotism, and favourable to merit. But recent legislation has taken the election out of the hands of the Chapter, and given both Prebends and Canonries to the Bishop alone, who is the best possible patron of livings, and very likely to be the worst possible patron of Canonries.

Apologizing for this digression, may I ask the attention of the Congress to the following suggestions, which are not new, which, no doubt, have their difficulties, which may like others, be found impracticable, but which perhaps have not as yet had a fair hearing.

First then, there are two or three Dioceses, whose peculiar condition seems to call for immediate subdivision, and which may fairly be dealt with at once. Clearly Exeter is the first, perhaps Durham may come next. Exeter contains a population nearly equal to that of the four Welsh Dioceses put together. It was not far short of 1,000,000 in the census of 1851: I know not what it was in the census of 1861. It is 150 miles in length, besides the Scilly Isles, which are 40 miles from land; and the cathedral-city is nearly at one end of it. It has an area of 2,530,780 acres, equal to the whole of either North or South Wales. Devonshire alone is larger than most Dioceses, whether in area or in population, Cornwall alone is larger than many. There are two most distinct populations; the Saxon, agricultural, mostly Church-going people of Devonshire, and the Celtic, mining, Wesleyan people of Cornwall. I have held livings, with large parishes, in both divisions of the Diocese, two large parishes in Cornwall, and three in Devonshire, and know that nothing can be more unlike than their respective characters. A Bishop living at Exeter must find it difficult to understand the wants of Western Cornwall. Durham probably comes next, though no Diocese really can compare with Exeter, the whole undivided Diocese of Durham being not very much larger than Devonshire alone. It would cost but little to subdivide Exeter, and one or two of the most crying

cases, and the difficulty about seats in Parliament might still be met as at present.

But next: the system of Bishops-coadjutor is ancient, and is used in other Churches with great success. There is some difficulty, no doubt, in adapting the system to the existing relations of Church and State. But is this difficulty insuperable?

An Act of Parliament never yet repealed, viz. 26 Henry VIII. c. 14, provides, that, when any Bishop requires a coadjutor, he shall be empowered to nominate to the Crown "two honest and discreet spiritual persons, being learned and of good conversation," of whom the Crown shall select one, to act as Bishop-coadjutor, during the incumbency of the nominating Bishop. There is a provision for the rights of the Bishop, and the rights of the Crown. The Bishop is not to have a *Curate-Bishop*, with whom he cannot work; and the Crown is not to be set aside, even though no secular rank or power is assigned to the Bishop-coadjutor. Of course the suffragan or coadjutor receives Episcopal consecration, but has no barony, nor *jus successionis*. Much objection has been raised to the constituting of a Bishop, who may at some future period cease to have Episcopal mission. But really, wherein is there either anomaly or danger? We are pretty well familiarized now with the sight of Bishops, especially from our colonies, exercising simple priestly ministrations. The distinction between episcopal and presbyteral or priestly offices is magnified, now and here, more than ever it was in the Church of Christ. It was an acknowledged principle in the primitive Church, (may I not say in the middle ages also?) that a Bishop differed from a Presbyter only in the power of ordination. The Bishop was the centre of unity, and the head of jurisdiction; but all offices, except ordination, even at times confirmation itself, were performed by simple presbyters. The somewhat too secular character of our Clergy has almost inclined us to feel as if Bishops were the only very sacred order in the ministry, and as though it would be a desecration to sink them to mere priestly duties. But this is neither a primitive, a scriptural, nor a wholesome view of the question. When the Bishop-coadjutor retired from his Episcopal labours, he would not cease to be a Bishop, or to receive that honour and respect due to a Bishop. It is to be supposed that he would be, when nominated, a man holding good preferment either in the Diocese or the Cathedral, or at least of good private means, so that at the death of his principal he would not be thrown on the world as a beggar-bishop. The Act of Henry VIII. provides that he may hold two livings, but perhaps a stall in the Cathedral would be a more fitting post for him. During his tenure of the office of Coadjutor, it would not be unreasonable that the Bishop of the Diocese should give a fixed stipend of some five hundred or a thousand pounds a year, in proportion to the wealth of the see, and the amount of the duty to be required. The danger, that, on the death of his principal he might prove factious towards the incoming Bishop, is really no greater than the danger that any influential ecclesiastic, who had been in favour with a former Bishop, should be troublesome to his successor. The danger, that he should be insubordinate during his principal's lifetime, would be avoided by the power of the principal to dispense with his services.

The advantages of this system appear to be obvious. First of all, it would be wholly inexpensive. Then, an overworked Bishop, when

relieved of some of his labours by a Coadjutor, could easily see more of his Diocese, and make his influence felt in every portion of it. Confirmations might be administered more frequently, there being two pair of hands, instead of one. And, what is of very great consequence, a Bishop in his old age would not be obliged either to resign an office, which the primitive Church thought only to be entrusted to an aged man, (a man never less than fifty years old), or else, by retaining it after his strength was gone, suffer its duties to be neglected or undone. Surely in every point of view, it is more becoming, more primitive, more scriptural, more Christian, to support the declining strength of a Bishop, than to shelve and pension him. A Bishop, who has been a wise and efficient ruler in the vigour of his life, gains respect, and not respect only, but veneration and love, and weight and influence, as he grows more aged. He may want the sinews of youth; and these should be supplied to him by his Coadjutor. But his hoary head is a crown of glory; and the deposing him from his honour is, I humbly submit, an unworthy concession to the irreverent and utilitarian spirit of the age.

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## DISCUSSION.

BEFORE these Papers were discussed, the Rev. W. J. BEAMONT, as one of the Secretaries of the Cambridge Church Defence Association, submitted a resolution to the effect that the authors of the papers read and to be read before the Congress, be requested to hand them over to the Committee of the Church Defence Association, with a view to their publication.

The Rev. Dr MOUNTAIN was the first to offer any observations on the subject under consideration. He said the sentiments of those who sent him there, and also his own, were that, though some increase in the Episcopate might be desirable, they thought that it would be injurious to the Church if that extension were very great. He might remind them that the officer termed a Suffragan Bishop had been abolished in the primitive Church. Regarding the disposal of the funds in the hands of the Ecclesiastical Commission, he had heard it suggested that therefrom 5 new bishops and 180 new clergy of the lower order might be maintained from them. One of the papers read had alluded to a sum being allowed to the proposed new bishops for the purpose of paying a chaplain. He believed that it was generally the case that the office of bishop's chaplain was not stipendiary. There was, he admitted, some payment made for examining the candidates for orders, but that was so trifling as not to be worth mentioning. The only recompense that a bishop's chaplain received was the prospective one of church-preferment; and therefore in any proposed scheme for extending the episcopate this part of the question would require no provision.

The Rev. JAMES FENDALL wished to make a few remarks on the various schemes. Regarding Mr Hope's scheme, there was much in it of which he approved, and which he should like to see carried out; but there were points of difficulty in it which caused him in some measure to prefer part of the scheme of Mr Lindsay. For instance, the suggestion of Mr Hope that the dioceses throughout the country should be sub-divided according to the feelings and inclinations of the local population, he thought objectionable; and would rather prefer that when one of the existing dioceses was divided, it should be done by some properly constituted authority; and in this case he thought the proper authority was the Convocation of the province in which the diocese proposed to be sub-divided was situated. Regarding the rota of succession, he did not see that the suffragan bishop should succeed to the bishopric. He (Mr F.) did not agree with the system introduced by the cases of Manchester and Ripon alluded to in one of the papers, as tending to deprive the holders of existing sees of a privilege to which they were entitled. The bishops, previously to the alteration caused by the dioceses of Manchester and Ripon, had *all* been spiritual peers and lords of Parliament; and under an act passed in the reign of Henry VIII., making all the bishops such, he considered that the successor of every bishop made a peer under that act had a constitutional right to his seat in the House of Peers, and that no one of them ought to be deprived of that seat for the sake of any other bishopric, or otherwise, any more than the son of a lay-peer. He thought that the succession of bishops as peers should no more be interfered with than that of the Duke of Beaufort or the Duke of Somerset's successors. Again, as to the income of these suffragan bishops, he thought the emoluments of the office need not be very large, as those who held it would not have to support the position which the peer-bishop had to do. Then he came to another point in which Mr Hope and Mr Lindsay agreed, namely, that funds should be raised by voluntary means. He (Mr F.) acquiesced in that plan, and thought that every means should be adopted for increasing the episcopate. Nor did he think that a considerable increase would in any degree degrade the office of a bishop, more especially when he considered that since the time of Henry VIII., when the population of the country was about one-fourth of what it was at the present time, there had only been three new sees created! Thus, he argued that by an increase the bishop's authority over those he ruled would in no wise be deteriorated. The office in the primitive Church had been respected, and he thought that the people looked on the *spiritual* office of a bishop at the present time with such a degree of reverence, that were that office increased to a great extent, it would still command for itself respect. He (Mr F.) was willing to go the full length of doubling the episcopate, or even more than that; and in doing so he urged that the necessity for a change in any diocese should be proved by the zeal and assistance rendered from those living in the district, and that no steps should be taken unless warranted by the feeling manifested by the clergy and laity. As to the position of suffragan bishops, whose appointment was strongly recommended, Mr Fendall urged that they need have no *jus successionis* to the chief bishopric, but that they should only be appointed during the incumbency of a bishop, to whom they should stand in somewhat the same position

towards the bishop, as a curate towards his incumbent. By this means, he thought the removal of an aged bishop might be obviated. He greatly disapproved of the removal of aged bishops, as he thought they were more calculated to inspire reverence, and their opinion to carry weight. In conclusion, he recommended the appointment of suffragan bishops as a preliminary step towards the securing of an extension of the episcopate.

The Rev. Dr HUME had listened with great satisfaction to the various plans proposed, and wished to offer a practical suggestion on the subject under debate. There could be no doubt that the claims of Cornwall and of Durham for a greater amount of episcopal supervision were very strong, but at the same time there might be the means of coming to some arrangement in the immediate neighbourhood of some diocese which it might be deemed advisable to subdivide. To illustrate what he meant, he said that the Bishop of Sodor and Man at the present time had an insufficiency of episcopal duties to perform. He (Dr H.) had heard him say so, and that in the summer he was obliged to employ his time in parochial work. Now, it was at the present time suggested that the diocese of Chester, in which they of Liverpool were situate, should be subdivided, as it was too large. But many persons wisely thought, that if that portion of the Diocese of Chester which was in Lancashire were taken from it, and added to the Diocese of Sodor and Man—which in point of fact only comprehended the Isle of Man, and was about as large as a good-sized rural deanery—the necessity for subdividing the Diocese of Chester would be overcome. He just mentioned this case to shew that sometimes a little modification and alteration would meet the required change.

A MEMBER of the CONGRESS said there seemed no division of opinion as to the necessity for an increased number of Bishops: the question rather seemed to be, what position are the new Bishops to occupy? He thought that for the present the coadjutor Bishop would meet the necessities of the case; and if some such officers were appointed, the Church would not have to go on waiting year after year in her present condition; the want of some such officer having been long felt, and about the desirability of whose appointment no one had any doubt. In Leeds and in Lancashire the necessity for coadjutor Bishops had been forcibly impressed upon him during the past 18 years; and he did not think that such an officer, if he were spiritually-minded, would in any way be degraded as regarded his social position, because he did not happen to be in a position to entertain the neighbouring merchants and the gentry of the place.

The Rev. W. SCOTT said the plan suggested had many opposing difficulties, and he considered any alteration in our present system as betraying faithlessness towards God, who was just as much present with his Church in this nineteenth century, as he had been in the first, and ordered all its affairs now as he did then. Besides, putting all other objections aside, what did they propose to do? To appoint Bishops of two classes, that is to say Bishops appointed by the State, and Bishops appointed by something like universal suffrage. It was absurd to suppose that the Church could go back to the practice of the first century. And regarding the Bishops it was suggested to appoint, the primitive Church very soon abolished the system of having chorepiscopi as a great nuisance, and he was prepared to say that that system never amounted to very much.

The Rev. W. DENTON was opposed to two classes of Bishops, and pointed out the difference there was now in their necessity, compared with a period shortly previous to the Reformation, when they carried on a sort of mission to the Church. Besides, was the principle of having more than one grade of Bishops scriptural? What was our Saviour's prayer for His Episcopate? That "they might be one, even as He and the Father were one;" and was not this appointment of Bishops of more than one rank in the Episcopacy tantamount to saying there was a corresponding number of grades in the Holy Trinity?

The Rev. Professor HAROLD BROWNE, in explanation, said he looked upon the temporal position of our present Bishops as highly requisite to their influence, and he should be very sorry to see it at all deteriorated.

Bishop CHAPMAN dismissed the Congress with the blessing; and the meeting rose at 12 o'clock M.

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## WORK OF THE CHURCH IN EDUCATION.

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*THURSDAY, NOVEMBER 28. AFTERNOON MEETING.*

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### A FEW NOTES UPON THE REVISED CODE OF EDUCATION.

BY THE VERY REV. THE DEAN OF ELY.

1. IN preparing a few notes upon the Revised Code of Education, to be laid before this meeting of the Congress, my chief difficulty has been to select, out of the many things which might be said, those which may be said with most effect and most prospect of utility. To exhaust the subject, or anything like exhaust it, within such limits as must be assigned to this paper, is as impracticable as Eneas found it to be in the case of the story of the woes of Troy. Already an extensive literature connected with the subject has grown up; newspapers, magazines, pamphlets, reports of public meetings, and memorials to Lord Granville, discuss the Revised Code in all its alleged shortcomings, and sometimes defend it. Through the at present somewhat confined and hazy medium of all this literature, we shall probably eventually see daylight, and indeed, we begin to see it already: and certainly the complete and minute discussion which the Code is one way or another receiving, may encourage the hope that when the matter comes under the consideration of Parliament, substantial justice will be done to Education and Educators, and the objectionable parts of the Code expunged. Of one thing there seems to be no doubt whatever, namely, that the general current of opinion of those practically engaged in the great educational work which is going on is against the Code; and it is almost as certain that if this be the case the Code must be suppressed or reformed.

2. These general remarks it is very easy to make, but when from generalities we descend to particulars, it is not so easy to determine the most convenient form which this paper should assume. I may however state, that I should not have complied with the request made to me that I would read a paper, if it had not appeared to me that there was a view of the Revised Code, very important to be taken, and which has not been sufficiently dwelt upon; indeed, I have not seen the view to which I refer any where put forward, though I by no means doubt that in the literature to which

I have referred (and not a tenth part of which I have been able to read) it is somewhere to be found. In putting forward this view let me first mention negatively the kind of points which I shall not discuss. I shall not enter into the pounds shillings and pence question; not because this is not important, but because it does not affect those large views of Education which are most especially worthy of the consideration of this Congress. Moreover, the mere amount of money-grant is very easily adjusted by the application of either the first or third of those four golden rules of arithmetic, which the New Code is so anxious to bring home to the firesides of the poorest and simplest amongst us. And further, in such towns as that in which we are now met, I think it questionable whether the grants are not now too liberal, and whether larger contributions from the inhabitants might not be expected.

Then again I shall not discuss such points as that of the age-grouping. For the very absurdity of this arrangement<sup>1</sup>, or rather derangement, seems to save it from criticism. All practical men appear to be agreed that the proposal is simply ridiculous, and could never have emanated from men who had had anything to do with the management of schools.

I shall also leave untouched the question of the effect of the Revised Code on Training Colleges; although, speaking generally, this is one of the most important matters to which attention can be directed, inasmuch as the flourishing of Training Colleges is necessary to the success of popular education, and the support of them by other than Government money is especially difficult.

Once more, I shall not say anything concerning the alleged breach of faith with certificated masters and mistresses, proposed to be perpetrated by the Revised Code. For my own part I believe that the suggested change *would* amount to a breach of faith, and one which would not only be morally wrong, but would be a mistake too; but I feel unwilling to doubt that in this case justice will be done, and that the general feeling concerning the claims of the schoolmasters will be ratified by Parliament.

There are several other very important points, such as the suppression of apprenticeship, and the casting off of Industrial Schools, which might be discussed at almost any length, but which I shall not discuss. In fact, it may be said almost without exaggeration, that every point in the existing system is prospectively upset by the Revised Code, and therefore that the full discussion of the New System involves the examination of every department of the Old. The proposed new system, instead of being (as was expected) a gentle modification of the old, referring chiefly to the form of grants, and intended to spread more widely the benefits of the existing arrangements, is in reality so radical a reform, as to amount virtually to an Educational Revolution.

3. The great question which we have to consider is, whether the Revised Code, if carried out as it stands at present, will or will not impede the progress of the Education of the Poor. No one denies that Education has been making progress; no one denies that the system inaugurated some twenty years ago, has made it much more

<sup>1</sup> I observe however that this arrangement has been defended in a letter to the *Guardian*.

possible than it was before for those who desire to educate their poor brethren, to carry on the good work successfully; and probably few will assert that the existing system is perfect, for few human inventions are perfect, or will say that it is not capable of being made to work more fairly, more easily, more cheaply. For myself, I entirely subscribe to the doctrine, that the existing Code of Education calls for revision, but whether the revision it has received be a wise revision—this is the great question which we have to discuss.

4. Now the method which I propose to adopt is this. I propose to examine the Revised Code in its relation to the Report of the Commissioners appointed to inquire into the state of popular Education in England. I do so, because in my own experience I have found this to be the only way to arrive at a real understanding of the New Code; it is easy to abuse the Code, and to point out this defect and the other defect, but what I have desired for myself is to arrive at some solution of this problem:—If this Code be so bad, how did the Committee of Privy Council manage to arrive at it? Is it maliciously bad, or do its defects arise from causes which it is possible to identify and explain? If this latter suggestion of the source of the evil of the Code be the true one, then it will be of practical importance to identify and explain the causes; because when we have done this, we shall be in a condition to say what is the nature of the remedy which the evils of the Revised Code require.

As I have said then, the examination of the Report of the Commissioners appears to me to be the true key to the understanding of the Code; and in this belief I now ask the attention of the Congress to a brief consideration of some cardinal points in the Report.

5. The portion of the Report to which reference will be made is Chapter VI. of Part I., and is headed, 'Measures recommended.' It is upon these recommended measures that the Revised Code must be regarded as founded; if these recommendations be not only not in favour of the Code, but absolutely against it, the chief support of the Code is gone.

After stating the position of England in reference to foreign countries, with regard to the number of children under instruction, and pointing out the rapid growth of education amongst the poor during the last forty years, the Commissioners go on to observe: "The aid rendered by the Committee of Council in this important work our evidence shews to have been extremely valuable. But for obvious reasons, the plan on which it has been given has produced results falling far short of what is required. In the first place, very few of the smaller schools, in comparison of the larger, have been able to fulfil the conditions on which alone they could avail themselves of it; and secondly, as a consequence, assistance has not reached those which stand in greatest need of it.....It may be fairly assumed that even the unassisted schools have profited to some extent by the stimulus indirectly applied to them by the aid rendered to those assisted, owing to which the standard of elementary education has been generally raised; but.....we have reason to believe that *it is not adapted to effect a general diffusion of sound elementary education amongst all classes of the poor.*"

This conclusion, which has apparently resulted from an impartial investigation on the part of the Commissioners, must not be forgotten in considering the question of a revision of the Code.

The Commissioners go on to a point of a different kind. They say, "The children do not receive the kind of education they require." "Even with regard to the inspected [schools], we have seen overwhelming evidence from Her Majesty's Inspectors, to the effect that not more than one-fourth of the children receive a good education. So great a failure," they observe, "in the teaching demanded the closest investigation; and as the result of it we have been obliged to come to the conclusion that the instruction given is commonly both *too ambitious* and *too superficial* in its character, that (except in the very best schools) it has been too exclusively adapted to the elder scholars to the neglect of the younger ones, and that it often omits to secure a thorough *grounding* in the simplest but most essential parts of instruction. We have shewn that the present system has never completely met this serious difficulty in elementary teaching; that *inspection*," (please to notice this,) "looks chiefly to the upper classes and to the general condition of the school, and *cannot profess to examine carefully individual scholars*; and that a main object of the schools is defeated in respect of every child who, having attended for a considerable time, leaves without the power of reading, writing, and cyphering in an intelligent manner."

These extracts contain the substance of the indictment of the Commissioners against the present Code, and in accordance with it they specify three results, the securing of which will be the purpose of the recommendations which they submit. These results are as follows:—

"1. That all the children who attend the elementary day-schools of the country should be induced to attend with sufficient regularity to enable them, within a reasonable period, to obtain a mastery over the indispensable elements of knowledge, reading, writing, and the primary rules of arithmetic.

"2. That all the schools in the country at which the children of the poor attend should be qualified and induced to put this amount of instruction within reach of their pupils; and

"3. That this should be done in such a way as not to lower the general standard of elementary instruction to this its lowest level of usefulness."

This statement of the results to be sought seems to me to be very full of good sense.

I pass over the discussion which the Commissioners have given of the several plans which have been proposed for improving and extending Popular Education, in order to bring you to the following section, in which the present system of Government Aid and Inspection is examined. The Commissioners attest in general the success of the system; and they remark with regard to one phase of the subject, which will especially commend itself to the minds of this Congress, "We think that the existing plan is the only one by which it would be possible to secure the religious character of popular education." On the whole they come to the conclusion that the leading principles of the present system are sound, but they believe that it has certain defects which they tabulate as follows:—

"1. The excessive expenditure which is likely to be thrown on the central revenue for an object the benefits of which are chiefly local<sup>1</sup>.

<sup>1</sup> I venture in passing to question the propriety of this description of the benefits of Education.

"2. The difficulty without such an undue expenditure in assisting a large number of schools entitled to assistance.

"3. The defective teaching of elementary subjects.

"4. The complicated business of the office, which would be unmanageable if the present system became national."

I shall not refer to the discussion given in the Commissioners' Report of the first two of these defects, because it involves merely a fiscal question. But I would have the Congress to observe in the first place that this fiscal question, and the absolute necessity of relieving the general purse of the country, were evidently uppermost in the minds of the Commissioners, and in the second place, that the views of the Commissioners in this respect have *not* been reproduced in the Revised Code. The fourth defect also I shall pass over as involving a question of business, and one upon which the ultimate and penultimate secretaries of the office are (I believe) at issue. With regard to the third defect, I wish to lay stress on this remark of the Commissioners; "We have endeavoured to shew that *no plan of examination*, available by the Committee of Council, has any direct tendency to counteract this danger [the imperfect teaching of elementary subjects]; that inspection looks rather to the general character of the school than to the particular attainments of the younger children, and that to *examine* these, in the true sense of the word, would demand a large increase in the number, and consequently in the expense of the Inspectors.... We believe that to raise the general character of the children, both morally and intellectually, is, and must always be, the highest aim of education; and we are far from desiring" (mark this) "to supersede this by any plan of a mere examination into the more mechanical work of elementary education, the reading, writing, and arithmetic of boys below ten years of age."

Now then we come to the modification of the present system suggested by the Commissioners. And let me observe at once that the very essence of it consists in a double machinery: for the sake of easing the burden upon the central revenue, increasing local interest, simplifying the work of the Council-office, and carrying out a complete system of examination, the Commissioners propose a County Board and a County Rate with County Examiners. The Commissioners may be right or may be wrong as to the wisdom and practicability of this suggestion, but anyhow it seems to me to be of the essence of their system, and that any Code founded upon their Report and leaving this out, omits the part of Hamlet in the most egregious manner. Now the Revised Code does precisely this; and here, as it seems to me, is to be found the source of the worst features belonging to the Code.

In order to see that this is so, let me explain a little more fully what the plan of the Commissioners was. They proposed that, while schools continued to be inspected as at present, and while a Government grant continued to depend upon the favourable report of the Inspector, there should be concurrent with this system of *Inspection* a system of *Examination*, upon which a grant from a certain County Rate should depend. It will be observed that the Commissioners have throughout drawn a carefully defined line between *Inspection* and *Examination*; they deny that the Inspector can properly examine, but they do not deny the importance of *Inspection*;

they continue the Inspector in his dignity, and in no way interfere with his present functions, while they institute a humbler class of officials taken from the schoolmaster-rank for the purpose of ascertaining whether children can read, write, and cypher. The fact of the Commissioners making the Inspector a Government and the Examiner a County officer has a fiscal importance, and also bears on the question of local management; but the supremacy of the Inspector, as reserved by the Commissioners' scheme, is a point of very much higher moment; and it is the neglect of this which seems to me to constitute one of the cardinal blunders of the Revised Code. On this point hear the Commissioners themselves.

"We have carefully considered all that may be urged against such a plan, both upon the grounds of its employing the agency of schoolmasters, a class inferior to the present Inspectors, and of the probable variations in the standard which so large a body of examiners will create.

"With regard to the first point, we consider it to be one of the most valuable parts of inspection, that the Inspector, moving in the same class of society, understands the objects and the feelings of the managers of schools. It would be a great mistake to introduce a person of inferior manners and education, as an adviser or an authority into the schools. But nothing of this sort is contemplated. The Inspector will still form his estimate of the condition of the school, and regulate by his report a portion of its payment. The work of the examiner will be of a limited and technical character, and will give no room for the expression of opinion as to the school, and still less for interference with its arrangements."

It will be seen that the work of the examiner is here spoken of distinctly as being of a humble kind; it has nothing to do with the more important parts of education; it raises no question concerning the relative value of religious and secular teaching, because the Inspector still remains in all the plenitude of his functions; the examiner simply ascertains whether the children can read, write, and cypher, while he leaves untouched all that regards the higher education, and the moral and spiritual condition of the school.

I have now nearly done with the Commissioners' Report; but before I lay it down I must just refer to two points, which are important with regard to the present aspect of education. In the first place, the Commissioners state their entire adherence to the principle of non-interference with the religious teaching of schools. They say emphatically, "Not only does it seem to us certain that the members of all religious bodies would be dissatisfied with any change in this respect, but the fact that religious education has been working with success upon this basis during the last 20 years, has given to this principle a position in the country, from which any attempt to dislodge it would destroy much that has been gained, and would give a dangerous shock to our system of education." But in the second place, the Commissioners appear to have been just saved from giving a recommendation which would have been received by the Church with very great suspicion and dissatisfaction. Having observed that the Inspectors of the Church of England enquire into the religious as well as the secular instruction in the schools, they go on to say that a majority of their number were of opinion that the enquiries of the Inspectors should be in all cases directed to secular matters only,

that a large minority thought differently, and that consequently they have made no recommendation at all on the subject.

6. Having thus brought under the notice of the Congress the points in the Report of the Commissioners, which seem most important for the purpose at present in hand, I now turn to the Revised Code. The Revision is professedly based upon the Commissioners' Report, and indeed it would have manifestly been beyond the nerve of any Vice-President of the Council to present to the House of Commons a measure of such sweeping reform, except as the result of an investigation similar to that made by the Commissioners. When however we compare the Commissioners' recommendations and the Privy Council Minute, we find a difference wide enough in my opinion to justify me in saying that the spirit of the Minute is totally contrary to that of the Commissioners' Report. The Minute entirely ignores the double machinery proposed by the Commissioners, and makes the whole amount of public aid to come as heretofore from the central office; in doing so, the system of examination as distinct from inspection, and as entrusted to another body of officials, is dispensed with, and the examination which the Commissioners declared it impossible that the Government Inspectors could carry out, is thrown upon their shoulders. The result, as it seems to me, must be one of two things: either the examination must be a gigantic sham, or else our present race of Inspectors must be indefinitely multiplied, and in the process of multiplication be diminished in individual value and dignity, until at length the Inspector becomes the mere examiner in Reading, Writing, and Arithmetic. It will be observed that I am not saying that the Commissioners' scheme was a practicable one; on this it is unnecessary to pronounce an opinion; but at least it was an intelligible one, and one which would have tended to help the backward schools, to produce better knowledge of the three Rs, and not to degrade the higher parts of education, nor to give the secular element an apparent predominance over the moral and religious. The Commissioners' scheme would even have given an increased dignity of character to the moral and religious side of school-work; the examiner would have been permitted to ascertain the proficiency of the children in the mere rudiments, while the more solemn duties would have been reserved for other hands. As the Minute of the Privy Council has ordered matters, what can be the conclusion but that Reading, Writing, and Arithmetic are everything, and that my Duty towards God and my Duty towards my neighbour, are questions of small importance, and perhaps of a sectarian tendency? And is it conceivable that the office of Inspector will be sought and filled by men of earnest religious feeling?

7. I know it may be said, and it has been said by authority, that the religious part of the inspection is not given up. But on this point there are two remarks to be made. In the first place, is it not a strange thing, and a most unfortunate thing, that a document should have been solemnly put forward on the subject of education, and that that document should have been so constructed as to give the general impression that the Inspector was not to examine in religious subjects, and that it should have needed a letter from the Privy Council office to set men right upon this cardinal point? In the second place, though it may be literally true that the Inspector's powers in moral and religious matters and the higher departments of

education, are what they were, it is inconceivable that they can be exercised efficiently under the load of an examination of a school *capitatum* in Reading, Writing, and Arithmetic.

In fact, one cannot help giving way to an uneasy feeling that the arrangements of the New Code are a first step towards secular education. The strong line between religious and secular, which is drawn by it, has never been drawn before; and if there be any one point upon which we should be unanimous, I think it would be this, namely, that no such line ought to be drawn, and that if we can avert it, no such line shall be drawn. Anyhow the Church of England feeling is perfectly clear and undoubted, and if *Church defence* means anything real and worthy of the co-operation of earnest men, it is the defence of the Church not merely in her emoluments and privileges, but in her just pretensions as the religious educator of the people of England.

8. And this remark leads me to notice, before concluding this hasty paper, that the facts which have come to light, or which have been confirmed by the late investigations into the state of Popular Education, prove that the Church is doing an enormous proportion of the whole educational work of our times, and that in the defence of the Church and the development of her strength, is the best hope for England with regard to the future. I mention this in no spirit of boasting; it would indeed be a sin and a shame of the highest order, if the Church of England, with her great spiritual and temporal privileges, did less than she is actually doing in the educational work; but I do mention it in the spirit of thankfulness, and also in the spirit of hope for the future, and in the full persuasion that if the Church is true to herself and her principles, she is "mistress of the situation," and can carry out her views.

To put this remark in a more practical form, and to give my paper a practical conclusion, I would say, that it appears to me that everything in reason must be and will be conceded in the way of revision of the Revised Code. But the things asked must be reasonable: we may ask for the withdrawal of the Code, with a view to its further consideration, but I think we should do wisely not to agitate for its unconditional withdrawal in order to preserve the *status quo*. Let us frankly admit that the old system was not perfect, let us be prepared if necessary for a reduction (a quiet and gradual, not a sudden one however) of the grants to our larger towns, let us hail the attempt to make the influence of the educational stimulus of the parliamentary grant more general and more diffusive, and then we shall be able with better grace to protest against regulations which seem to us to injure the high character and the religious principle of popular education, while we may leave the obvious practical absurdities of the Code regulations to perish through their own absurdity.

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## COUNTY EDUCATION.

BY THE REV. J. L. BRERETON, M.A.

IN the proposal of a system of "County Education" the following objects are aimed at, as distinct from others that would incidentally come in view:—1st, A real public basis, co-extensive with the nation, yet independent of the executive government: securing a definite limit for local organization, and at the same time a sufficiently exalting and attractive sphere of honour and encouragement; thus uniting the several classes of society in a common voluntary course of improvement.

2nd, A self-supporting system, in which, while society, i.e. the general civilized community, assist organization, and give indirect support by reward and certificate, the real cost shall be charged to the parent.

3rd, A recognition of the practical union that has been attained between religious and secular teaching; and the adoption of that practical union as the basis of a common teaching, not hostile to religion, but, on the contrary, accepting much and inviting more of its assistance.

In compressing a few remarks on these three points I shall be pardoned if I seem to assert rather than to prove, or to assume more than would be readily granted. Those who do me the honour to listen to these remarks will, in any discussion that may arise upon them, make allowances for the difficulty of presenting an old and much discussed subject under a new aspect within a limited space.

The enlightened judgment of our time has accepted the axiom that "Education" is a matter of national importance; that it concerns not only the parent and the individual child, but the whole community, how that child is prepared for after life. It has resulted from this conviction, that whatever is a matter of national concern should be a matter also of national provision; or, that when it is the interest of the State that certain results should be produced, it becomes the business, duty or obligation of the State to bring those results to pass.

Not to dwell on the old maxim, that what is desirable is not always expedient, but granting that Education is more than desirable, that it is a *necessity* to the well-being of a State, the question remains whether the desired and necessary results shall be obtained by direct or indirect intervention of the State machinery.

The most direct and simple method is of course for the Government to collect taxes, and with them to build schools, train and pay teachers, deciding the proportion and distribution of schools and teachers necessary for the population, and the method of payment, whether on the calculation of "means" or that of "results."

The problem of National Education would be speedily solved if the Government were permitted by the nation thus to take Education entirely under its care, as an official charge. This permission has not yet been given in England, though we all know what rapid steps have in the last years been taken towards it, partly from the readiness of the executive to undertake the charge, partly from the

relief experienced by overburdened managers from that charge being undertaken by so powerful and rich a contributor as the national executive. But though the Government have been willing to give, and the managers thankful to receive national contributions, amounting almost to maintenance, and involving no small degree of central control; yet the nation still hesitates to allow the complete system to be established and developed.

The chief resistance hitherto has been on the ground of religion. So long as the State help is given in aid to Denominational Schools the religious feeling has accepted that aid, but carefully asserted its own independence and precedence. It has, however, been foreseen by many that this Denominational system cannot be permanent, that, as the State becomes the principal contributor, the doctrine of the indifference of the State in matters of religion will be extended to the Schools which the State supports, and the precedence given to those subjects of Education which the State can recognise as secular. I am one of those who think this tendency inevitable, and who consider the new minute as a marked step in the course of asserting the independence and precedence of secular subjects. Nor does it seem to me that this can be fairly complained of, if the central government of such a nation as ours is to be charged with the maintenance of Education. The Government owes a responsibility to the tax-payers, from whom it levies the funds for Education, that those funds shall not be administered contrary to the conscience of those who are compelled to pay them. It can only, it seems to me, fulfil that responsibility by more and more carefully eliminating from the subjects taught any matter of discussion or dispute.

It is from the *compulsory* nature of the contribution that this difficulty arises. The principle would be the same whether the State contributions were small or large; but of course it is in proportion to its extent that the conditions of the responsibility will be felt and enforced. The advantages, however, conferred upon Education by State interference are not limited to its contributions. As the fountain of honour, and as commanding the best resources for a public organization, the "State" even with no direct expenditure might be a most powerful ally of Education; and by giving certificates and rewards in the shape of employment to deserving and successful scholars, a very powerful assistance may be given to the efforts of the people to promote their own Education. Looking at State help in this view as encouraging, certifying and rewarding, rather than subsidizing or maintaining, one is led to think that a central office may entirely be dispensed with, and local and provincial channels organized for distributing the national aid. And here it is that our ancient counties offer themselves as complete and admirable organizations for giving national encouragement to Education.

I, for one, should not object to the erection and maintenance of buildings being put upon the county-rate (and I believe that the Church Rate question admits of this solution), if only, as is just, the rate-payers had a representative voice in its expenditure. But beyond the buildings I would have no compulsory provision whatever.

If the county were to provide the organization for training and appointing masters, the whole cost might be charged to parents; only that every facility should be given for local charitable and benevolent assistance to the poorer parents of all classes.

One great source of the expense of elementary teaching is that trained teachers (by far the most effective) have as yet only been produced by an artificial and expensive process of apprenticeship at the government cost. Now if these teachers were sought in a higher grade among the farmers and tradesmen, who could pay the expense of their own education, that artificial cost would be done away with. I therefore contemplate as the key to a whole County System a certain number of middle-class County Schools connected with a County College, in which entirely at their own cost (except when assisted by private contributions) the sons of the employing classes should get their education for the several spheres of middle-class life. Among these spheres that of the teacher should with honour be included. The effect would be to reduce the cost of Elementary Education to the extent of the cost of training the teachers; because this cost would be transferred from the public to the teachers themselves.

I will only add that the experiment of such a County School is being successfully tried here in Devonshire, and that there are in it several lads of 16, sons of farmers and tradesmen, who could, I believe, very fairly compete with any of the government pupil-teachers, and whose parents would be well contented that they should obtain honourable situations as schoolmasters with salaries from £40 or £50 upwards; they, the parents, having cheerfully borne the expense of the preparatory education.

Other means of reducing the cost to parents are by consolidation of schools in small parishes, and by the introduction of industrial earnings. For both these purposes the cordial co-operation of the farmers and employers is necessary. And the view of a County System is that by, in the first place, assisting the education of the employers, it would conciliate those employers in a proportionate extension of education to their labourers. If the farmers and tradesmen felt interested in the establishment and maintenance of a common school in which their own younger children and the children of their labourers should receive Elementary Education, the difficulties which now beset the subject would to a great extent disappear, and in their stead a powerful and cordial co-operation be enlisted. And if, as I believe, the connection of industrial work with a school can best be developed by the employment of the children, not in a garden or farm appropriated to the school, but in the farms and households of the adjoining inhabitants, then the concurrence of the employers in such a scheme would be most essential.

My own belief is (not formed without some practical test and experiment) that if a certain number of half and whole holidays were assigned to industrial work, and a scheme of fair payment arranged, and supervision either by the master, or by some more competent gang-man provided, the children in any parish might earn throughout the year the greater part, if not the whole of, their annual schooling. In which case, it would be no hardship to charge to the parent that full cost even if it should amount to the average 6d., instead of as now the 1d. per week.

I have left myself, I fear, but a few minutes to dwell on the most important point of all, the religious bearing of such a County System. If I am right in supposing that a compulsory State System has a tendency to eliminate religious teaching, I think I may as confidently assert, that a County System would have a tendency to con-

ciliate (not of course as much as many would desire, but) as much as all could agree upon as the basis of the common teaching, with a free and welcome introduction of so much more as the parents individually or collectively would desire. The form the system would take would be the appointment of the masters by those of chief influence in the county, while the co-operation of the religious bodies would be sought through authorized and responsible officers, e.g. inspectors or chaplains.

Exclusively Church-schools are, I fear, as a *national* system at present to be despaired of. The next best thing is a national system in which the Church will have its full influence, so far as that influence has in any locality been accepted and acknowledged by the people. But it is only fair that the same liberty should be allowed to dissenting parents, namely of accepting a certain amount of religious education agreed upon by the majority of the locality; but of adding to it in the case of their sons, by means of chaplains or inspectors paid by themselves or their community.

Again I would apologise for the apparently unsupported statements and assumptions of this paper, only reminding my hearers that they have been in some measure, and not unsuccessfully, committed to the test of experiment.

If others interested in the same subject should think these views worthy of their further consideration, and would apply them according to their own experience to the great problem of our day, the basis of Public Education, I shall not have written in vain.

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## MIDDLE-CLASS EDUCATION.

BY THE REV. W. C. SHARPE, B.D.

THE subject of Middle-class Education is one which is at this time engaging the anxious thoughts of earnest-minded Christian men throughout the land. By "middle classes," I mean that portion of our population which declines to send its boys to our old county grammar-schools, as teaching things too high for their wants, and yet refuses to use our village National Schools, as being too low in the social scale for their position in life.

The great bulk of our *farmers*, our *tradesmen*, and *higher artisans*, are to be included in this class. What can be done for these? how are we to reach and supply their need? is the question now before us. Can we do for *them*, what we are doing for the richer men above them, and for the poorer men below them?

It is one of the wants, the crying wants of the day, made only more apparent to us by that very improvement we have effected in our national village system of schools, during the last few years.

Take our farmers' sons for instance: are they being educated in a way that at all corresponds, in character and value, with what their own serving-men's children may now obtain? They are almost altogether dependent upon private teaching, of an inferior kind, and given by men who have no proper qualifications of their own, no certificates of merit to assure us of their fitness and their worth.

We now send out in all directions certificated masters to give a sound comprehensive education to the *poor*; and provision is also made that men of high attainments, and University degree, should go and occupy our many public schools, to teach and educate the *rich*; but where are the middle classes to find any such public and authorised teaching prepared for *them*? Surely our Church of England must see, and admit the want: and see too that there is no other body in our land, that has such a call upon it, and such a power too (if it will but use it), of meeting, and supplying that want.

We all must allow that our Church is indebted in no small degree for the hold that it has upon the hearts and affections of our higher educated classes, to those old endowed foundations which pious and loyal men have planted in such numbers throughout every county of our country, and to that after-training, and further mental culture, which our noble Universities afford.

In these there is abiding provision made for a number of qualified teachers, in such a way as to secure two very great advantages; (1) a certain *cheapness* of education, so as to bring it within the reach of most, and especially those who are gifted, and industrious enough to win the offered exhibitions and scholarships: and (2) a perfect independence from all government grants and government control. So that they are "self-acting," and "self-supporting;" altogether free from that very hurtful, as well as painful dependence upon annual grants, and private charity; and needing only vigorous well-taught minds, and honest hearts, for their success.

Now surely something corresponding to this is what we want for the education and welfare of our middle classes: we want churchmen now, as they used to do of old, to plant endowed schools of a proper kind for them in every county of the kingdom: schools which shall be self-supporting; having just that measure of endowment given them, which shall always secure an efficient master, and keep in repair the buildings; and offer some simple exhibitions to the most deserving students: and as for the rest, depending merely upon the money-payment which each boy shall bring for the cost of his own support: and which parents will never grudge, when they see that they receive again more than their money's worth.

A scheme like this is no mere fancy of a speculating mind. At this very time it is being tried; and with success. The great Middle-class School at Lancing, in behalf of which that noble meeting at Oxford took place last week, is being carried out on this principle. And efforts are being made in various places to extend the system.

And in asking you, who are assembled here to-day, to apply your thoughts and your exertions to this subject, I feel that I am not inviting you into new or untried paths. It is no mere experiment at all, but a well tried, proven case. It has succeeded in our upper classes for many generations: and must succeed amongst the middle classes too, if we only give ourselves to it, like Christian men, who are in earnest.

I would suggest then, that we should have a Church organization for our "middle-class" education, corresponding very much to our present "National Society," that has done so much for our poorer people. That by means of this Churchmen should unite to found in every county a certain number of well-built schools, corresponding exactly, in their domestic arrangements and rules of management, with some

of the best of our present public grammar-schools; that they should have a certain money-endowment, which shall secure their independence and permanent continuance; and that they should have a board of Trustees and Governors, selected from the fittest and most useful of our county gentry: that the school-premises shall be such that at least fifty boarders may be received, as well as one hundred day-boys: that the head Master shall be, if possible, a man with a University degree.

Time does not allow me to enter into details now. But those details may easily be given, if we will but take for our guide some of the better grammar-schools which already in such numbers exist. Only let the schools be distinctly Church of England schools, and embrace that religious and liberal education which she so well knows how to afford: let the things taught be such as a plain English yeoman and skilled artisan needs, for his calling and profession in life: beginning with a sound teaching in English grammar, and English history, and rising up to the higher requirements, which mathematical knowledge and natural science will satisfy.

Let schools like these be founded in sufficient numbers for the use of our county farmers and city workmen, by the liberality of our wealthy patriotic men, after the example of those noble men of old, who set apart a portion of their acquired riches to plant a grammar-school for the good of their native town, or county: let them be on a scale to meet the wants of our *county districts*, just as our "National Schools" extend themselves to meet the wants of all our *parishes*; and then our Church will be doing a great and noble work, and our middle classes will become attached to her, with a bond that shall never be broken.

And beyond this, I would suggest, that there should be a County College; or, what is perhaps better, a Diocesan College, because we have, already existing there, in the city of the diocese, a staff of men who can be, and who ought to be, so useful to our Church, and Church-education.

If all the Deans and Chapters would only take the matter up, and give life to it by their energies, just as the Dean of Exeter is now doing with reference to theological students to be gathered into a College at Exeter, then I think we might succeed indeed.

The various county schools in each Diocese would then send up the best of their lads for a year's residence and study in the Cathedral-city, for lectures and examinations, and it may be a "degree" to follow: and the benefit which would result from this to our middle classes generally, would be of the like character as that which our upper society now enjoys from the training of our old Universities.

This is but a hasty sketch of my own, of a weighty subject, given as a kind of supplement to the paper of Mr Brereton's, which I have just read. If it will but lead to some general action on the part of the Church, in the cause of Middle-class Education, I shall be thankful.

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## THE REVISED CODE.

BY THE REV. JOHN MARTIN, M.A.

IN offering a few remarks on the Revised Code, I must first of all congratulate an assembly of Churchmen on the fact, that this Code will not, under any circumstances, be put in force for the next few months. It is a matter of the highest importance that no change should be introduced into the machinery of education, until the minds of those most deeply interested in this subject have sufficiently recovered from the excitement which the proposed alterations have produced, and the educators of the people have been enabled to form a dispassionate judgment upon the provisions of any measure by which their work may be affected. It cannot be denied that the recently propounded Minute, put forward by the Committee of Privy Council, has deeply stirred the feelings of all persons concerned in education, teachers as well as managers of schools. Nor can it be denied, I think, that the strong expressions that have followed its publication are in many respects justified by the details it exhibits. It would not, however, in my opinion, be wise on account of any striking defects, to raise too strong an outcry against the whole Code. We shall be much more likely to carry a point with respect to its still further revision by its authors, if we recognize frankly such points as deserve approbation.

I. I venture to say that the New Code contains provisions giving cause for considerable satisfaction. We find for example, (Art. 61) that a new and lower class of Certificates is to be introduced, a Fourth Class, and that this class is to be divided into two grades, an upper and a lower grade. Again, by Art. 38 a certain provision is made towards a capitation grant for scholars attending evening schools. Schools may meet three times a day. And while the introduction of a Fourth-class Certificate admits schools of a lower kind than have hitherto benefited by the Parliamentary grant to have a share of Government money, the facilities afforded to Evening Schools may remove one difficulty which has hitherto stood in the way of their establishment.

In the next place, I regard with entire approval the attempt made in the Revised Code to shorten the hours of work for pupil-teachers. I should gladly see school-hours generally shortened also. And as a further step in the right direction, I will instance the proposal which lowers the standard of information required from pupil-teachers. I should gladly see *Euclid* and Algebra disappear from the list of subjects for their examination. The pressure hitherto put upon pupil-teachers in the whole course of their training has been excessive. Both young men and young women fail in health, and die under it, a fact which sufficiently demonstrates the absurdity of the system at present in force. With regard to young men, the Commissioners of Education adduce on this point the authority of Mr Stewart (Report, p. 106), who says, that "young persons labour under the disadvantage of having to grapple with an amount of work unsuited to their age, and too extensive for the time they can profitably devote to study." And with regard to young women, it is perfectly clear that the training enforced in their case is unsuited to

persons who have to educate young girls for the duties of life. What these young girls want, is to be fitted for becoming wives, and mothers, or domestic servants. They do not want a course of instruction, from which all that bears on their future position is, comparatively speaking, eliminated; and of course, to carry on this kind of Education, we require teachers in whom the elements that form the best part of the feminine character are well and strongly developed. My complaint is, that the training through which young women are put, in order to qualify themselves for the work of school-mistresses, has a great tendency to weaken or destroy those really valuable qualities which are in many cases their natural gifts, and to substitute for them a certain amount of intellectual activity by no means an equivalent for what it displaces. Highly trained school-mistresses, in short, I regard as being, in many cases, women spoilt for their natural avocations, and relegated to a class whose characteristics mental and moral are by no means those which would adorn women in ordinary life. They are, by their training, much too far removed from the ordinary occupations and duties of their station and their sex. I will further remark, that the whole training of teachers appears to me over-done. It embraces subjects of too high a character, and too wide a range. It is of course necessary that masters, for example, should thoroughly understand the principles of all the subjects they are required to teach the children in National Schools. But beyond this I do not see that they are required to go. And I believe that their training does in many instances absolutely disqualify them for the irksomeness and drudgery of elementary instruction. We find from the Commissioners' Report (p. 152), that a high certificate does not prove a man to be a good teacher. And that, on the contrary, men with low certificates are the best masters, which, I think, bears out my remark. And again, there are unmistakeable signs of a desire, on the part of many masters, to become Inspectors of Schools. They feel their capabilities, and are becoming sensitive about their social position. They feel themselves debarred from assuming a *status* to which they feel they have claims. They wish to rise to a higher level. And if they are deserving of elevation in any way,—for such aspirations are a healthy sign in any community of freemen,—by all means let them rise. But then, I say, it is a mistake to train men in such a way as to make them dissatisfied with their position, or its emoluments. As it is, we cannot wonder that such men should be discontented, or that the teaching of A, B, C, should be exceedingly distasteful to those who are versed in the mysteries and the manipulation of  $x, y, z$ . There can be little doubt, after making every allowance for various difficulties with which school-managers are well acquainted, that to the over-education of masters is attributable in some degree the paucity of "results" in elementary subjects as now complained of by H. M. Inspectors of Schools, a defect which I am glad to see the New Code proposes to remedy by a stricter examination of individual children.

II. I now come to matters connected with the Revised Code which seem to me objectionable, in greater or less degree. And I will venture to enter a protest, *in limine*, against the arbitrary way in which this Code has been put forth. It comes to us not with the authority of Parliament, but only that of the Privy Council; for it must be remembered, that though a promise was made, I believe by

Mr Lowe, that every proposed alteration should be submitted for discussion to the House of Commons, the New Minute was not laid on the table of the House until all possibility of discussing it was at an end.

The next objection turns on rather a delicate matter,—the alleged injustice and breach of faith to school-teachers, in proposing to deprive their Certificates of their present money value. On the part of the Government it is said, that the Scheme of Education, hitherto subsidized by the Parliamentary grant, was in its own nature tentative; that no grant depending on the annual vote of the House of Commons can ever be supposed to have a permanent character. It is said, too, that any scheme promoted by aid from the public purse must from time to time be subject to revision, if it appears to work badly, or to make too great a demand on the national exchequer. It is urged also that able teachers will always be in sufficient request to obtain the full value of their services. There is, of course, a certain force in all these observations. But, on the other hand, the Government Scheme, as set before the minds of future school-teachers, made no allusion to any such alteration as is now proposed. On the contrary, the great inducement to persons to devote themselves to school-teaching as a profession, was the implied permanency of the Government regulations. The arguments put forth for the establishment of a race of teachers, whose reward should be in part a Certificate with a premium attached to it, were such as would in any case, and at any time, be as cogent as at the commencement of the new system. And besides this, teachers were compelled in some instances to relinquish valuable appointments as a condition of receiving the benefit of Parliamentary aid. Put the question in the light most favourable to the framers of the Revised Code, still I cannot but coincide with those who feel that the proposed regulations under this head involve a breach of faith. And I believe that the effect will be not only to shake all confidence in the intentions of the Privy Council as to carrying out any future engagements they may make, but to discourage young persons from taking up the profession of a teacher altogether. An immediate effect of another kind will probably be this,—the present race of schoolmasters will take the earliest opportunity of retiring from a profession which no longer gives them a *status* in the country as recognized servants of the Government, which they have held up to the present time. In my opinion it would be much better that schoolmasters should not be Government officials. I foresee possible difficulties of a serious kind in a close connection between schoolmasters and the State, but nevertheless I feel a strong sympathy for those who, having taken office with the understanding that such connection should be permanent, find a disposition in high quarters to put an end to the existing connection.

Objections may also be urged against numerous details of the Revised Code. But as these details involve regulations, as to school-management, so utterly absurd as to be practically self-condemnatory, I will not take up the time of the Congress by attempting to point them out. I will only say, with respect to the proposition that pupil-teachers should receive payment by the week, the framers of this Code must have an extraordinary confidence in the zeal for education, and the accommodating spirit of school-treasurers, to sup-

pose that they will furnish sums of considerable amount,—in the case of the Old Schools of Cambridge it would amount to about £300 per annum,—with a list of devices staring them in the face to prevent them from ever seeing again the cash they have so unwarily advanced. I say “devices” considerably. For I think the assigned causes, for which the Government grant may be reduced, amount to devices for carrying out in an unostentatious but ingenious method a pre-arranged plan of retrenchment. I should have felt much more confidence in the intentions of the authors of this scheme, if they had avowed, what the Commissioners assert openly, that the necessity for economy exists. As it is, however, they seem determined to reduce grants by any means, fair or unfair. As an instance of the latter kind, I will mention the proposal to effect a summary reduction, either by one-tenth or not more than one-half, of the whole grant for faults of instruction or discipline on the part of the teacher, that teacher, be it remembered, having been furnished on state authority with a Certificate certifying his entire competency for his office. This is only one instance out of many in which the amount of the grant, to be received from the Government, depends on causes entirely removed from all control of school-managers. And I will only remark again, that the simplicity of those who think that on such conditions school-treasurers will advance their own money, as it must often be, in the cause of education, presents quite a new feature of the phenomena of the human mind.

III. I pass on now to certain points in the Revised Code presenting, in my opinion, causes for suspicion.

The matter of “Results.” The results under the New Code, of which Inspectors are directed in so many words, by the terms of Art. 42, to take cognizance, are limited to proficiency in three things,—the children are to be examined by the Inspector in Reading, Writing, and Arithmetic. Now I think we may reasonably find fault with this limitation of the Inspector’s attention to these three subjects. It may be said, I know, that the Inspector is to report on the general discipline and instruction, and that to read well, to say nothing of anything else, requires a certain amount of intelligence. Now I quite admit the truth of these two statements. I quite admit that “reading” is not the mechanical process which at first sight it may seem to be. But what I think we may reasonably object to is this, that the Inspector’s Report is limited to these three subjects, and he is not directed to record in his schedule any other acquirements than are specified under the three heads above mentioned. The school may be advancing in intelligence, and the Inspector may be fully aware of it. But if it is, he is not to say so, and he is bound to limit his report to the mere mechanical result of any intelligence that may exist. It may be readily admitted that a greater attention to these results is absolutely required, and there exists a considerable degree of defectiveness in the teaching of elementary subjects; but then it is obvious to every one, who has had experience in the inspection of schools, that nothing is easier than to form a correct opinion, in a very short time, as to the moral and spiritual, as well as the intellectual, activity prevailing in any school. And I confess that the omission in the schedule just referred to of any heading, under which such results may be specified, looks very much as if it were in contemplation, though no such intention is

hinted at, to employ as examiners in schools certain masters of a few years standing, who may in time supersede the educated class, who at present, with so much credit to themselves and advantage both to the cause of Education and of the managers of schools, fulfil the office of Inspectors. A change like this, supposing it contemplated, would seriously affect the position of school-managers. The present Inspectors are men of wide range of experience, and capable of large induction from facts under their notice. Their advice is always listened to with deference both by managers and masters. But in the case of Inspectors of a lower grade, these conditions would be reversed, and, considering the great powers entrusted to them, their visits would probably be regarded with very unpleasant anticipations, and people with whom they might be concerned would find a sensible satisfaction only in their departure.

And a still worse ground of suspicion is this,—that whereas in the introductory chapter of the Revised Code religion is spoken of in a most satisfactory way, there is no mention of religion or of religious knowledge in the schedule contained in Art. 42. Now I am quite aware that in Art. 8, in the preliminary chapter, it is said,

“Every school assisted from the grant must be either

“(a) A school in connexion with some recognized religious denomination; or,

“(b) A school in which ..... the Scriptures are read daily;—”

And I am also aware that, in a correspondence in which a reply was given from the Privy Council, it was distinctly said, that religious knowledge was to occupy the same position as before; and I also see that religious knowledge is required precisely as before from pupil-teachers. But, granting all this, we are still entitled to ask,—Why, supposing religious knowledge to stand in the same position as before, is it not distinctly specified that such knowledge is to be ascertained by her Majesty’s Inspector? On such a point school-managers ought to be distinctly assured. Whatever understanding may be said to exist, we are always at liberty to say, “Is it in the bond?” For my part, I dislike anything of the nature of an “understanding.” I prefer, when a thing is meant, to have it so stated. And if this point is not cleared up, a suspicion of a painful kind must always attach to the intentions of any framers of a new Code, the suspicion of a desire on the part of the Committee of Council to separate religious from secular instruction; or, in other words, to deprive education of its religious character. Nor do I think such suspicion is unjust. The path of Government, or of any institution, like the Privy Council, that is concerned with the whole nation, would always be smoother, if religion were out of the way. And, feeling this to be the case, an attitude of watchfulness is always requisite on the part of those who are charged with so mighty an instrument for good or evil, as education. In times of transition, like the present, when regulations affecting education are to be changed, and the whole system of Government Grants to be modified, as no doubt they are, in a very important way, it is the duty of all who are the constituted witnesses for Christ,—each one of whom is in a certain degree “the pillar and ground of the truth,”—to take care that no insidious advance is made against the stronghold of our faith, and that education is not deprived of that religious element, which alone can make it a blessing.

## EVENING CLASSES.

BY THE REV. C. MACKENZIE, B.D.

[This Paper was read out of its proper place for want of time.]

I FEEL it an honour to be invited to speak to you of the objects and details of Evening Classes as now formed in London.

One leading idea of the Metropolitan Evening Classes was to bring into close, frequent and friendly communication the Clergy and the young men of London, and thereby to assure a very large and important class of the rising population that those who were called their pastors were not indifferent to either the spiritual welfare or present happiness of the younger members of their flock.

There was at that time a prevalent notion that these two classes had no interest in each other. Their occupations and pursuits seemed to keep them apart. In their hours of relaxation they never met; and on the Sunday they were differently engaged. If the Clergyman sought the young man in the week-day it was not easy to win his ear in the busy mart, in the crowded street, or in the obscure lodging: and if the young man wanted counsel or help he felt diffident in calling at the parsonage or walking into the vestry. Confirmation Classes and Sunday-Schools did something to break down this barrier; but in the increase of population the gap of separation threatened to become wider rather than to be diminished.

This state of things threatened a great evil. The young men were growing up to be our citizens, parishioners, vestrymen and churchwardens, not only with feelings of alienation from their Clergy, but of positive dislike and distrust.

They felt occasionally a conscientious scruple, or an honourable ambition, or a desire for more knowledge, or in some way the want of a friend; and they found none in him to whom their instincts or their early teaching had taught them to look. Added to this, the Clergy were considered the enemies of education.

Notwithstanding their advocacy of National Schools they were supposed to have an interest in keeping the masses down through ignorance; and only so far to support schools as it tended to advance their own popularity, or to satisfy the demands of employers. Mechanics' Institutes had found little favour at their hands, for, as Churchmen, they doubted their tendencies, and, as Educationalists, they had no confidence that mere professorial lectures would give more than a superficial smattering to self-educated men.

The effect of "the Clergy thus coming forward as the friends of sound secular education and of the humbler classes" has fully answered their expectations. They are now no longer called proud High Priests, and, though the general tone of the Clergy has done much to this end, no one movement has tended more to disabuse the public mind upon this point, than the fact that they gave up their time and the result of their laborious study to instruct and amuse younger and poorer men, and to elevate them (when they proved deserving) to the same platform on which Providence had placed themselves.

Incidentally this movement promised to supply a deficiency that had long been felt and lamented: viz. the supervision of youths after they have left school; but I am disposed to think that very few boys go at once from schools to such places of instruction. For the most part they have had enough of lessons; and, not immediately feeling the deficiency, are slow to accept the means of completing their education.

In the classes themselves, too, and perhaps still more in an institution where there is a reading-room, boys are not popular.

Their quickness and previous preparation puts to shame older persons who have not had the same advantages; and their playfulness and noise are very objectionable to those who are now in earnest in their studies.

The application of young men at Evening Classes contrasts very favourably with the apathy and idleness of school-boys.

In the one case the great question seems to be how *little*, in the other, how *much* they can learn from their tutor. Instead of the rebuke, and thrice-told rule, and continual reminder, the teacher has here to strain his energies and sometimes tax his reading and ingenuity to find information and answers for his eager pupils.

Whether the teachers were paid or honorary, laity or clergy, they have uniformly expressed themselves gratified with their classes; and the most valuable friendships have been formed between the teacher and the taught.

The second leading motive to undertake this work may be found in the desire to check immorality and discontent by providing wholesome, agreeable, and valuable employment for the leisure hour. In addition to the ordinary seductions of a large city, London in 1848 exhibited fresh attractions for the young in music and dancing halls, because benevolent philanthropists were striving to shorten the hours of labour.

The morals of our youth were exposed to additional temptation; and what was designed as a blessing threatened to become a curse. To offer a counter-attraction seemed the best remedy, and quite within the scope of the duty of churchmen; and Evening Classes with Reading-rooms not only provided a home and suggested a wise occupation of the extra hours thus obtained, but also gave a currency and sanction to the idea of "early closing;" for if it could be proved that the time would be well occupied, the argument of its opponents would be overthrown.

Beyond this, the young men doomed to mechanical routine of work not suited to their tastes became more reconciled and less morbid, when they found themselves treated like the sons of their employers,—their tastes gratified, their knowledge advanced, their comfort consulted, and their condition improved.

Is it not also worth recording, that in making instruction thus cheap and easily available, the promoters of Evening Classes have met the demands and spirit of the age, and are preparing the masses for the intellectual and rational enjoyment of those amusements which public exhibitions of pictures and curiosities so liberally offer?

All must have been struck with the unprepared condition of the public mind for the wonders of the Crystal Palace of 1851; we are now striving to render it more capable of entering into the mysteries of the International Exhibition of 1862. Evening Classes

have thus taken their humble part in producing a more general appreciation of works of nature and of art: and what they have done must not be measured by the 12,000 pupils that have passed through our rooms, but by the multitude of Evening Classes of which this was the first systematic exponent, and which, in consequence of the hint thus given, have been so admirably carried out at King's College, London, and so extensively in towns and villages throughout the kingdom.

Another practical good has followed. They have not only asserted that the Church was the friend of the young men and of all who would help themselves, but have been permitted to shew that it was. Hundreds have found a home, a friend, and a word in season, when it was worth a life, perhaps a soul to them.

Numbers have risen to higher walks of usefulness and a better class of employment, while a few have been enabled to follow the yearnings of their hearts and to enter into the clerical profession, themselves to advance education and exhibit sympathy wherever they went. No fewer than ten have obtained government and public appointments after competitive examinations.

Two points remain untouched, viz. how far the principle of churchmanship is recognized; and whether the experiment may be expected to meet its own expenses.

The Metropolitan Evening Classes were commenced as essentially - of the Church of England.

The committee of management (which consisted both of clergy and laity in nearly equal proportions), and all who taught (except for modern foreign languages) were to be members of that body, but of those who came for instruction no questions were asked; assuming them to be baptized Christians, all the instruction by lectures (professorial), as well as classes (tutorial), was given in that spirit. Direct religious teaching was imparted through Bible-classes conducted by the Clergy; and no one was supposed to demur at what was said in our hall. In effect, we suffered no apparent inconvenience except the occasional loss of a scientific lecture from some gentleman calling himself a dissenter, and every religious and even Church sentiment (never put so as to wound feelings of such as conscientiously differed) was loudly cheered.

To such extent was this popular, that men have been known to give help to the institution on account, as they said, of the noble and Christian sentiments uttered within its walls.

In course of time, however, when it was found that the institution could not be made self-supporting, it was arranged to widen the basis on which it was built; and now, though prominently declared to be framed on Church of England principles, and still only teaching what it holds to be the truth, and conducting its Bible-classes through the Clergy, the limitation which restricted the governing body of the teachers to members of the Church of England has been withdrawn.

For myself, I do not anticipate evil from this change, but rather hope thereby to bring under wholesome influence those who stood aloof while they thought the institution of an exclusive (or what they called sectarian) character. Whatever their views when they join, I am satisfied there will be no bitterness against the Church of England when they leave.

There is now no time to enter at length on the financial question, suffice it to say we have endeavoured, contrary to the advice of some of our friends, to hold a middle course between an independent and an eleemosynary institution.

The members were able to pay something more than half of the necessary expenditure, say, as for last year, £520 out of £880.

Anxious to let them feel the value of their studies, and that they should maintain their self-respect, the prices for the classes and the reading-room were apportioned to their incomes; but knowing that these would not supply rent, taxes, gas, and firing, we asked the public to supply the deficiency.

The response was not very liberal, and at the end of 1860 there was a deficiency of £140. This threatened dissolution; but, as every one felt, seven hundred members who contributed £520 in one year for their own improvement, were not to be disregarded; and under the highest sanction in the Church and State we are now altering the classes into a "College of the City of London;" which, besides the change already alluded to, contemplates giving a voice in the management, under certain restrictions, to those who shall have passed a sufficient educational test, and hopes to retain the interest and the subscriptions of former pupils by a collegiate tie. We are asking for £2,500 to find a home and meet the expenses of rent, &c. for the next 21 years; and we are at work as if the money were raised, though we have only three-fourths of that amount. Already we are able to shew on our books this term 900 different members representing 1050 attendances at the different classes, and 150 subscribers to the reading-room.

Such is the simple outline of the history of our City of London College for Young Men; and though I cannot expect you to approve of every step that we have taken, I confidently rely upon your sympathy. Our great Universities are universal in their interest in the cause of education, and are pleased to find that their spirit has been caught and their example followed. Their recent conduct has proved them ready to encourage educators in every school and students of every grade. By generously undertaking the examination of Middle Class Schools they have given a stimulus to the cause, and a corrective to the details of ordinary teaching.

You will then appreciate our endeavour to give some of the advantages of Collegiate teaching and University training to those who have not the opportunity of study in their classic halls; and recognizing the dispensations of Providence which casts our lot in different grounds, will not disdain our efforts to impart to others the lessons we have learned in the sister Universities, and to guide younger men by the torch of human learning and the lamp of God's truth.

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## DISCUSSION.

The Ven. ARCHDEACON DENISON said, it appeared to him that the best plan to be pursued in discussing these papers, was to touch on those points which the papers had not spoken on, or on which there might be some difference of opinion; and, in accordance with this plan, he would just speak on one point. He had studied the Code carefully and attentively, and the objection to it of which he was going to speak was, he thought, a most important one. He had always made it, and by God's grace, he would continue to make it, one of the chief aims of his life, to resist and combat against any attempt to sever the existing communion between Church and State in this country. He had, in the course of his experience, seen a good many such attempts, but of all that he ever had seen this new Educational Code was the worst and the most insidious; for this reason, that it puts a line between instruction in secular and religious knowledge, and seems to discourage the latter, and to wish to make the National Education of the country entirely secular. Now, in no Christian country, whether there was an Established Church or not, was religious education looked upon otherwise than of the deepest concern to the State; much more ought it to be so looked upon in a country where it had pleased God to plant an Established Church. This Code was the first attempt to put our National Schools on a level with Nonconformist Schools. The upholders of the latter in their reports never touched on the state of religious instruction therein, as it was excluded; but the Church of England had always welcomed the enquiries of Her Majesty's Inspectors as to the state of religious knowledge in the school. Our Church was undoubtedly bound up with the State: what was the interest of the Church was likewise the interest of the State, and what was the interest of the State was the interest of the Church. Therefore if the state of religious education in our schools was a matter of moment to the Church, it was equally so to the State. This Code was an attempt to shape religious liberty into religious liberty as it was according to the fashion of Nonconformists; and it behoved them (Churchmen) as supporters of the Church of the Constitution, the National Church and the National Faith, to resist this Code, which, as he had before said, was the most insidious and worst of all the attempts that had been made to sever the union of Church and State. It sapped the very essence and foundation of Christian instruction in the country; and it would be a bad day when it became law. He thought it his duty to bring this matter before the Congress, and explain his opinions as briefly as possible on a point which he considered to be of the most vital importance.

Mr HUBBARD, M.P., spoke of the measure from a financial point of view. He spoke strongly against submission to any such scheme as that proposed. The money paid to Government by the people, and by which the grants were made, ought to be spent as the people

demand: the funds at the disposal of the Government for education were our own funds, and Government must give us them on our own terms. His friend the Archdeacon seemed to think that the Code would injure the connection between Church and State: he seemed to forget that dissent derived its assistance from Government on precisely the same terms as the Church: Dissenters received their money from Government and applied it as they liked.

Mr BERESFORD HOPE said there was one point about the Minute that he considered had advantageous bearings, and it was well to eliminate the good from among so much evil. The point he alluded to was one which touched on a growing evil in the present day, to which the Church and the Clergy were not sufficiently alive, but which might come upon them with dangerous results on a sudden. It was a danger which existed in the Church itself: he meant the danger of having an anti-church schoolmaster. This danger had been very much experienced in France (in which country, however, he did not exactly know on what principles the national schools were conducted), where the schoolmasters had so far gone in opposition to the Church as to be the advocates of Voltaireism, and the like. He (Mr H.) thought that while we stood up for religious instruction at the present time, we should nevertheless be alive to the necessity of keeping down the schoolmaster's church.

The Rev. N. WOODARD, of Shoreham, spoke of the recent gathering on the subject of Middle Class Education at Oxford; and said he hoped next term, with the permission and assistance of the Vice-Chancellor, to have such an assemblage in this University. He next alluded to a plan he had very successfully adopted at Lancing, Hurstpierpoint, for the establishment of public schools for the middle classes; and remarked, that though he had nothing very particular to relate concerning their working, yet that he saw no reason why they should not be adopted throughout the country. The effect of these schools on dissenters had been very satisfactory: as many as 30 or 40 baptisms of dissenters took place during the year. Every one who went to these schools not only gained advantage for himself, but also was a missionary to his neighbour. He believed the University of Oxford had a fervent desire to help forward a system of middle class schools: he applied to it that a grant might be made towards the object from the University-chest, and his request was complied with. He hoped next term to be able to bring the subject before the sister University of Cambridge.

The Rev. HENRY MACKENZIE wished for one word upon a portion of the Church's duty in education which had not been touched upon. The day consisted of twenty-four hours, but hitherto education had only been regarded so far as it went during a portion of that time: what he wanted was to call the attention of the Congress to a great work before them, in the carrying on of evening classes. These classes, he said, were not only for those who had to go forth to labour early in life, and had had but few opportunities of being educated, but also for supplementing the knowledge acquired by those who had neglected their opportunities in their youth, and had lost their time, but were now desirous of making up for their past deficiencies.

The Rev. R. GREGORY suggested that the fees charged in some of our schools were not so high as the parents of the children could afford. In the schools of Nonconformists much higher fees were

charged, and he submitted the desirability of charging for children in accordance with their parents' ability to pay.

The Rev. Lord ALWYNE COMPTON pointed out an advantage in the Code in the more equal distribution of grants to schools which it would cause. He also upheld the system of Middle Class Schools being established on somewhat the same principles as our Grammar Schools. He thought that the Universities of Oxford and Cambridge were doing a good deal for Middle Class education in the establishment of their Non-Gremial Examinations; but he thought they would be doing more for the cause of education, if they could carry out some plan whereby the various schools of the character included in their present scheme could be individually examined.

The Rev. PROFESSOR GROTE rose to reply to an observation that had fallen from Mr Hope in reference to the schoolmaster. The schoolmasters had been trained for their certificate, and had been trained highly; but still he did not think that any fear need be entertained as regarded the schoolmaster's position towards the Church. They had hitherto been very faithful to the Church, and he hoped they would remain so. He thought the meeting ought not to be impressed with the idea that the schoolmaster was in any degree antagonistic to the Church.

Mr HOPE explained that what he meant was, that the Church schoolmaster and the Dissenting schoolmaster might shake hands and league together.

The Rev. W. M. CAMPION, B.D., Fellow and Tutor of Queens', was the next speaker. He said that he did not think the schoolmaster was to be distrusted in the manner suggested by Mr Hope; still with whatever feelings we hailed the New Code, there was this advantage about it, that it tended to deprive the schoolmaster of his position as a quasi-government official, and in doing so, the promoters of the Code had acted wisely. In his present position, the schoolmaster felt his position as received from government, and was apt to fly in the face of the parish-clergyman, and to create unpleasantness in the parish. The New Code wisely proposed that the schoolmaster should no longer be the representative of the government, but should be the servant of the Committee of Council on Education. The rev. gentleman then turned his attention to the manner in which the grant of the Government was distributed. He said that out of 19,000 National Schools in England, 10,000 of these monopolized far more than their share of the grant, and he thought some means should be adopted to make this stream of liberality spread its liberality more widely. The fact was, that the 10,000 schools which received so large a portion of the grant were actually those which needed it least. They were schools in towns where the people could well afford to support their own schools if they liked; whilst those in the country were almost unaided, though they needed aid most; and it often happened that a clergyman was obliged to throw up his school in despair. Though objecting to the scheme as a whole, Mr Campion thought there were some good points in it, and that amidst the great mass of evil there was some good.

The Rev. PROFESSOR BROWNE agreed with the remarks that had fallen from Mr Campion, as to there being good points in the Code. Another feature in it, which was a very advantageous one, was the producing of a lower class of certificated masters for the smaller schools.

Hitherto there had only been three classes of certificates, and now it was proposed to make a fourth, so that a certificated master would, if he might so speak, become a cheaper article. The Professor spoke against a plan in force, that the government would not help training colleges, unless those colleges were got up on a most expensive scale; he also urged that the training of more schoolmistresses should receive a greater amount of attention, as a very great deal of popular education depended upon the schoolmistress.

The Rev. J. B. SWEET informed the Congress that he carried on the schools in his parish without a certificated man. His schools were very successfully carried on, and as he contributed towards the general fund, he did not see why he should not be allowed to claim a share towards carrying on his schools, though they were rather of a humble character.

The Rev. G. VENABLES spoke of the manner in which the Dissenters managed the portion of the grant allotted to them. He adduced an instance of a school of 600 children, which the master had conducted entirely by paid teachers, and though he seldom went near the school himself, he derived a surplus of £100 for his own use after paying all expenses.

The DEAN OF ELY said he had spoken very cautiously in his paper of the religious bearings of the Code, as he knew he might easily overstate the case. He merely threw out a hint that a very just suspicion might arise on perusing the Code, that it was intended to draw a line between the secular and religious education of our schools. Still, although on the first blush of the thing, it appeared that religious instruction was ignored from the New Code, there was still a slight allusion to it in a remote corner, from which he gathered that, although no credit would be given to a master for the proficiency of his scholars in this branch of instruction, yet that something would be taken away if the want of it was found to exist. Regarding Cathedral Schools, he would beg to remind them that in the case of Exeter, which had been alluded to, a munificent grant of £10,000 was made by a liberally disposed prelate to the Dean. All he could say was, that if they would get any one to give him £10,000, he would undertake that there should soon be a Diocesan College in the diocese of Ely.

BISHOP CHAPMAN dismissed the Congress with the blessing, the session having lasted from 1 P.M. till a little after 3.

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## MINISTERIAL AGENCY.

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THURSDAY, NOVEMBER 28th. EVENING MEETING.

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### REMEDIES FOR DEFECTS IN TOWN AND COUNTRY.

BY THE REV. HENRY MACKENZIE, M.A.

THE observations I presume to offer have reference to the first two questions<sup>1</sup> under the head of Ministerial Agency: but I venture at the outset to take exception to the form in which these questions are placed.

We *want* an increase of Clergy in large towns: we do *not* want an increase of Clergy in outlying districts. Speaking generally, the Clergy are numerous enough in proportion to our rural population: but we *do* want places—*stationes*<sup>2</sup>—where their ministerial agency may be brought into action.

I ask leave then to re-arrange the questions before us into the following form:—I. What method do you suggest for increasing the number of Clergy in large towns? II. What method do you suggest for *increasing ministerial agency* in outlying country districts?

The way in which I propose to treat these two questions will, incidentally, touch upon the concluding question of the group.

I. The increase needed in our large towns is not of Clergy of the same position as those provided by our Universities. There are enough of refined, polished, educated Clergy, if these will only use the gifts bestowed upon them. The bulk of our town populations consist of what may be termed the lower section of the middle class and the upper crust of the third: and I speak from a wide experience, embracing every rank from the crown to the criminal, when I say that this is the class most extensively alienated from the National Church.

The Clergy are generally numerous enough to reach the gentry of populous towns: they are generally numerous enough (especially when aided by Scripture Readers and District Visitors) to maintain a supervision over the spiritual needs of the very humblest class. Among the former, they are welcomed as friends; among the latter, as benefactors as well as superiors. But their presence is not gene-

<sup>1</sup> These were questions issued by the Church Defence Association before the Congress.

<sup>2</sup> *Juv. Sat.* xi. 4.

rally so familiar, or so acceptable, among the lower section of the middle class, and those of the third who tread upon their heels. These for the most part gravitate to the dissenting teacher, or are content to peril their souls by living without religion at all.

There is patent reason for this. There is a *natural* sympathy between the educated gentleman and the educated clergyman. There is a *spiritual* sympathy between the humblest Christian and his careful minister. But the half-educated man of low tone looks with jealousy upon the air of superiority in the Gentleman-clergyman : he has no natural sympathy with him : he has no desire for a spiritual sympathy with him : he cannot "get on with him" in conversation : he is unwilling to be "talked to" by him "as if he were a poor man : " he does not like to be interfered with : if he wants religion he seeks to get it in the way he likes best : and if he can afford to pay for it, he prefers to help the maintenance of a minister whom he can patronize, and to whom he can talk in his own way without any reserve.

Thus, in the bosom of the nation, there has grown up a large and influential class who have not found rest in the bosom of the National Church. They look for religion through the medium of sympathy : and they find that sympathy more readily at the meeting-house than at the parish-church. Shall we blame them ? I believe we ought rather to blame ourselves. We, Clergy, are generally too much of the kid-glove school : and we have not sufficiently learned to "mind not high things, and to condescend to men of low estate." We are apt to make a bugbear—an *empusa*<sup>1</sup>—of vulgarity ; and forget that if we deliver our message of CHRIST's love in CHRIST's Spirit we shall soften vulgarity of manner as well as refine vulgarity of mind : but, that this must be a gradual progress, and that we must be *patient* if we hope to see the results we aim at. The want of sympathy is a want implanted by nature. If grace is to renew and perfect nature, the Church, as the Body of CHRIST, and tabernacling His Spirit on earth, ought to supply this want of sympathy. If we, the University-men, who have been called to the ministry, cannot supply it, let us see if we cannot find others more capable of doing so.

Observe. GOD has cast a shadow of His own Trine Being over all society. Every section of the world falls naturally into threes. In every provincial town, as well as in the metropolis, you will find an upper, a middle, and a lower class ; yet all these three resolve themselves naturally into one body, social or politic, as the case may be. They *are* one in nature : it is the business and duty of the Church, acting for her Lord, to *make them* one in grace ! The same condition of life is (and ever has been) exhibited in GOD's Church as GOD's world. The ministry, like the people, have fallen into threes ; yet one Spirit gives vitality to them all. The highest class of people in the sympathy or affinity of nature needs the highest order of the priesthood to leaven it. Our courts and courtiers, even when dark in spiritual things, would receive the word of admonition from the bishop when they would give no heed if it came from the simple priest. The educated middle ranks accept in a spirit of sympathy the ministrations of the middle order. All this is natural ; and,

<sup>1</sup> Aristoph. *Bárpanox*, l. 293.

being natural, is compacted, cemented, elevated, spiritualized, by grace. But when we come to what is practically the third rank, where is the order that has sympathy with them? You have recognized the natural affinity as a law for the higher and second classes. Let not the Church deny it to the third.

You see—if you study the Word of God and the facts of life—you see whereto this leads. God has given His Church the order of the Diaconate to leaven the substratum of society. There is nothing in the New Testament which conveys the idea of the third being less a *permanent* order of the ministry than the second or the first. There is no more scriptural or moral reason that every Deacon should be made a Priest, than that every Priest should be made a Bishop. God has given His threefold order of ministry to leaven His threefold ranks of life: and it seems to me as though this order of Deacons had been given *for the express purpose* of working out the details of the Church's mission among the masses of the people. Yea, more: I believe that it has been, and is, an act of practical blindness to absorb that living and permanent order into a formal and transitory stepping-stone to the Priesthood; whereto it was designed to be permanently helpful while permanently subordinate.

The great bulk of the people—ever gathering more and more into cities and towns—congregating in dense masses in our overgrown metropolis—gravitating so rapidly to local centres, that it is computed that no less than 70 per cent. of the population will be collected in towns by the end of the present century,—the great bulk of the people are yearning for a religious sympathy, which God would have provided them by the instrumentality of a grave, and sober, and earnest, though humble, Diaconate, had not we, in our conventional habits, ignored the order of His Providence; and, because forsooth we must have none but gentlemen-clergy, we have been content to degrade, and practically almost to obliterate, the ordinance that His Wisdom has vouchsafed to reveal!

The method, then, that I would suggest for increasing the number of Clergy in large towns, is simply this. I would throw open the admission to Holy Orders to a class of spiritually-minded men—thoroughly versed in the English Scriptures—such as have not hitherto been ordained in the National Church. I would invite such men (at first in limited numbers) from the humblest and most earnest of the three schools already containing the most promising pupils, viz. the Scripture Readers' Society, the Pastoral-Aid Lay Agency, and the City Mission. On passing a searching examination in Holy Scripture, the Liturgy, and the Articles of the National Church, I would desire to see them admitted to the sacred Order of Deacons according to our present Ritual, and placed under laborious and trustworthy parish-priests: I would encourage them to make full proof of their ministry as permanent Deacons; but if, after a faithful probation (say of seven years) they acquired the gifts requisite to the fulfilment of the duties of the priesthood, their *previous* insufficient education, now supplemented by a course of devout and careful study should be no disqualification, but rather counted a recommendation, for purchasing to themselves the good degree of the priesthood.

The effects of such a movement would, I believe, be found to be largely beneficial. It would disabuse the public mind of the notion that Greek and Latin made a Clergyman, and that the gifts of the

Spirit were only recognized in the highly-educated gentry: it would mark more clearly the scriptural distinction between the second and third ranks of the Ministry: it would enlist on the side of the Church much of the earnest and loving piety now (through ignorance of her principles) drafted off into the sects: it would provide for those of our Clergy who occupy parochial charges more populous than some of the bishoprics of the primitive churches, an efficient staff of duly trained subordinates, who would prove most practical assistants in their holy work: it would secure (I say it with all reverence) that co-operation of the Holy Ghost—that *χάρισμα*<sup>1</sup>—which we are not entitled to look for in the un-ordained layman, however sanctified his personal will: it would give to the lower section of the middle class of English life, and the strong-willed and hard-headed artizan, the kind of rough and ready teacher their mental and spiritual wants require: it would give free scope for God's Word and God's Spirit to permeate the whole mass of English social life, instead of irrigating only the higher and the very lowest sections of it, and cutting off the supplies from a large and important class: it would glorify God in the services of many a stifled Stephen, and many a hidden Philip: it would stimulate the zeal of those more highly refined and educated Deacons who would pass more rapidly to the dignity of the priesthood: and it would at once necessitate a higher standard of acquirements for the priestly office, which at present is in great danger of sinking far too low.

These, I believe, would be some of the advantages which would immediately flow from a revived and extended Diaconate in the English Church, duly organized in a wise and faithful spirit: and if I am asked, where are the means to provide maintenance for this expanded order, I will simply point to two additional sources, (1) The revenues every year increasing under the supervision of the Ecclesiastical Commission, and (2) The bounty that flows as from a never-ceasing spring from the hearts of faithful men touched by the grace of God!

II. Thus, I have ventured to submit the method that appears to me most effectual for "increasing the number of Clergy in large towns." I proceed now to the second question (in its revised form), What method do you suggest "for increasing ministerial agency in outlying country districts"?

On taking a page of the *Clergy List* at hazard<sup>2</sup>, I find that 50 country livings give an average of 550 population to each. This number is surely not beyond the powers of a single Clergyman, whose heart is in his work, to leaven with the message of the Gospel.

But among these rural parishes there are many outlying country districts; some, hamlets; some, homesteads; some, cottages; at distances varying from one mile to nine from their parish-church. I know parishes 30 and 50, and I am told of two at least of 100, miles in circuit. In some of these, with which I am personally acquainted, there is only one church. How are the outlying, distant districts of such a parish to be evangelized?

I entreat your attention to the answer.

The method is most simple. Take a spot, say three or four miles from the parish-church, and plant there a MISSION-HOUSE.

<sup>1</sup> 1 Tim. iv. 14, and 2 Tim. i. 6, &c.

<sup>2</sup> p. 77, Ed. 1855.

You may either erect a special building, or adapt existing cottages. The former will be most convenient; the latter the most economical.

The essentials of such a mission-house are these: (1) Room for a decent family to live in, one of whom shall be sacristan, or school-teacher, as the case may require; (2) A large room, suitable for school-purposes, *and* for public worship; (3) A small room for the exclusive use of the Clergyman.

I beg to remark that I am not now merely laying down a fanciful theory. I am reciting the outlines of a successful, practical work.

This is what is wanted, rather than an increase of Clergy in our rural parishes. Stations: not men. The Clergyman who gives two services on a Sunday, in addition to superintending his Sunday-school, may not probably be equal to a third service at a distant mission-house: though some might even do this. Admit, however, the inability as the rule. He has still the *whole week* besides, in which to work out his mission. He may easily serve two such mission-houses in the outlying districts of his parish *without extra help*, by devoting his Wednesdays to the one, and his Fridays to the other. If he has a school-teacher at his mission-stations who gathers the lambs of the flock into classes for education during the week, he may well devote an hour of each visit to the Scriptural instruction of these. Whether he has or not, he may make his circuit of pastoral visits in the neighbourhood during the afternoon: may take his hour or two for rest and study and refreshment after his visitation is over; and at seven in the evening in winter and eight in the summer, he may gather together the cottagers around him in his large room, and "do the work of an Evangelist" to all his surrounding parishioners, by leading their devotions in prayer and praise, and imparting to them collectively "the unsearchable riches of Christ."

With such regular and godly training as this, many who find that he loves to come to them on the week-day, will learn to love to come to him on the Lord's Day. Without some regular visitation they will easily fall into neglect of their parish-church; and sink into indifference or practical heathenism; or attach themselves to some form of Dissent, which will probably be provided for them where the Church is asleep. It is much to the credit of Dissenters that they have found out and occupied many of the waste places of the Lord's heritage: it is much to the *discredit* of the Church and her Ministers that they have allowed any such places to *be* waste!

You see at a glance how simple, and how essentially Parochial, this "Mission-House Scheme" is. I have never yet known it fail where it has been tried. Where a Curate assists the Parish-priest, it may be desirable to have a Sunday service in addition to, or instead of, the week-day service. But, to make the plan effectual in some way for the good of every country-parish needing additional "ministerial agency," it only needs a willing mind in the Clergyman, and a capacity for raising funds, varying (say) from £50 to £400. The cost of maintaining the structure may be met by the offertory or by quarterly collections.

I am unwilling to obtrude my personal experience of the working of the scheme upon this meeting; but desire to declare my readiness to give full information on the subject to any Clergy who wish to try it in their own parishes.

The Plan has moreover an elastic power, and is capable of

adaptation with slight variations to special missions in large towns; to mining or manufacturing districts, and to the evangelization of the darker sections of our dense semi-heathen populations. A mission so commenced close to Jacob's Island, Bermondsey, in 1841, developed itself into a completely organized Parish within ten years. Another so commenced in Yarmouth, developed itself into a Mission-Church, with Schools and additional Clergy, in about a like period: and another so commenced in St Martin's-in-the-Fields has achieved a happy consummation during the present month.

I will only add, in conclusion, my firm conviction that, were these two means faithfully and perseveringly carried out, Dissent gradually would lose its power, and at last perish by absorption. There would be no room left for Dissent to work, simply because the Church would have removed the just grievances of the people among whom she ministers. It is a great mistake to treat Dissenters as enemies. When they learn that we are Missionaries of Love to all the souls within our boundaries, they learn to love and respect us for our work's sake. The too common fault among Churchmen is, to leave grievances for Dissent to feed upon, and then to find fault with it because it thrives so well. Let the Church of England do the work of her Head, and all the members of CHRIST throughout the land, alike in town and country, will find no life except in communion with her Body.

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## HOPEFULNESS OF PAROCHIAL WORK.

BY THE REV. W. CADMAN, M.A.

1. It has been often said that the Parochial System has failed. In one sense this is true: but I would rather say, that it has not been fairly carried out, and that there has been no adequate adaptation of it to the wants of modern times.

The idea involved in it is that which has been so aptly expressed by the Archbishop of Canterbury, that "every sheep should have its fold, and every fold its shepherd." The oft-told tale about the rapid increase of population, with no corresponding increase of Clergy, Churches and Schools, shews a painful contrast to this idea in the actual circumstances with which we have to do. In many instances parochial work now must be supplemented by what is essentially missionary work.

2. There is a real necessity for this work. Even if folds and shepherds could be provided at once in sufficient numbers, the necessity for supplementary missionary work would not cease.

The neglect which has characterized more than one preceding generation, has resulted in an alienated condition of the people, which in some instances has been manifested by a decided opposition; in many more by an indifference to all religion: and in all by a willingness, while the Church and Clergy are unknown to them, to credit exaggerated statements to their prejudice.

Add to these considerations, that the neglect of the ordinances of God is so painfully manifested, that in some places not more than two per cent. of the mechanics or working population are found at public worship; that it is no rare thing to find the institution of marriage and the institution of the Sabbath alike set at nought; that there are very many who have never been brought to Holy Baptism, and who are living practically and really as heathens in a Christian land: and,

It will be plain that even if churches were adequate to the population, and even if pastoral work were as efficient as we could wish, it would require the special manifestation of the grace and energy of the Holy Spirit to enable God's servants to do the work which lies before them in this our day and generation.

3. There are peculiar difficulties in penetrating the recesses of the wilderness into which the wandering sheep have strayed. The church-bell sounds out no invitation which they care to hear. Some one may have gone for once where others go, but he has been left standing at the door, or rudely treated by some officious pew-opener, and has determined never to subject himself again to such treatment.

While the religious wants of the people have been neglected, there has been too often a corresponding neglect of their worldly condition, with reference to sanitary measures connected with their dwellings. In neglected neighbourhoods social evils abound; and the influence of poverty, the pawn-shop, and drink are everywhere manifest. Can we be surprised at the difficulty of Parochial Work, or that uninviting characters abound who have one feeling with reference to religion, that the Church, the Clergy, the Bible, are not for them?

4. But if this description be true, it seems to shew the hopelessness, rather than the hopefulness of Parish Work. In what does its hopefulness consist? How may we meet the alienated and apathetic condition described?

My simple answer is, Seek to carry conviction to the hearts of the alienated and apathetic, that all these things are for them,—the Church is for them, the Clergy for them, the Bible for them, Religion for them, and above all, the Saviour for them.

This is possible. But it implies the necessity of earnest consecration of their work on the part of those who engage in it. Spiritual work must be done by spiritual men. One great object is to win souls for Christ, for holiness, for heaven. They are most likely to be most earnest who have most constantly before them the soul's value, the soul's danger, and God's one appointed remedy.

Uncertainty as to the great question "What is truth?" will be soon discovered, and ensure a loss of respect. Wavering attachment to the great distinctive principles of a Church that is a light-bearer for the revealed will of her heavenly Lord, would be soon detected, and prove a loss of power. Inconsistency in any shape would be a hindrance to effectiveness.

These considerations make the act of putting our hand to God's plough a solemn act, and full of responsibility. But if in His strength we have done so, we need not look back—God's work, by God's means, for His Glory, is sure to succeed.

5. Hopeful Parochial Work must not be desultory, but according to a settled plan, kept constantly in view. Here opinions may differ.

But I have no hesitation in stating, with all due submission and respect, my own convictions.

I would say, Make the Parish or Mother-church the centre of operations, so that a body of volunteers may be raised up there to co-operate with the Clergyman in all parts of the field of labour.

In a large population, say 14,000 or 32,000 souls, sub-divide the parish into manageable districts. Sub-divide, but do not separate; let them still be connected, until in each a congregation be collected, and a living Church formed.

Let as many Clergy be connected with the Mother-church as are sufficient to take the oversight of each of these districts, with the help and supervision of the Incumbent, who is really responsible. Let each Clergyman have associated with him a lay agent, a Scripture Reader, and a Christian Female, call her a Deaconess, a Bible Woman, or what you will.

It may be well in the first instance to aim at establishing a school in each sub-district, suited to the circumstances of the locality, a National School, or a Ragged School, as the case may be. I mention this, because here there is a hope of an immediate return for work. A school may be at once filled where a church might be almost empty for years. The Scripture lessons given by the Clergyman to the children—for religious instruction should never be left entirely to the schoolmaster—the earnest loving spirit of a suitable master, and the visitation of the children at their own homes by the various agents employed, will soon produce a manifest effect. The school-room may be then licensed for Divine Service, and lectures commenced. The Congregation thus formed will create another want, which may be supplied by a temporary Church, or by purchasing or taking the lease of a dissenting chapel, which may happen, as in a case I know, to be in the district, and which stands as a reproach to mere voluntarism, in a populous neighbourhood needing religious instruction, but deserted by voluntaries for the more wealthy and respectable suburb.

This is but a sketch of what may be going on in the five or six sub-districts of the same parish, at the same time. Let each sub-district be worked without any pecuniary responsibility being allowed to rest on the curate in charge, yet so as to encourage, and call forth local efforts to meet all district expenses so far as possible, both for schools and churches and services. Let all sub-districts be connected with the Parish-church; not merely by the superintendence of the incumbent, nor merely by the periodical and regular meeting of all the agents employed,—to compare results, take counsel with each other, and unitedly ask for God's blessing,—but also by making the influence of the Parish-church to be known and felt in every home, and, as opportunity is given, by every individual; and further, by making as much use of the Parish-church itself for the whole of the sub-districts as is possible.

The extent to which this can be done will vary, I believe, with the varying circumstances of different parishes. In one, the following plan has been found useful. The Clergyman visiting No. A district invites the people whom he visits to meet him at the Parish-church on Monday evening, the whole of the pews being freely thrown open for the use of all comers; the Clergyman of B district does the same for Tuesday evening, and so on through the week; occasional

united services being held for the whole districts, to which all are invited by printed letters left at their homes, and in which they have been found to take great interest. In another parish it may not be possible to follow exactly the same plan; circumstances may be such that services may be better held in the chapels, or school-rooms, or temporary churches. Even then, there might be a special service once a week in the parish-church, additional and distinct from the usual week-evening service and lecture, and a monthly service for the children, to which their parents might be invited, and at which sermons or catechetical lectures would be addressed to them in simple language intelligible to children. The connexion of the people with the parish-church would be thus kept up, and its reality as a centre of influence be always before them. According to this plan temporary churches are not substitutes for, but supplements to, the parish-church. The temporary churches may be made capable of holding one, two, or three hundred persons, but in every case they should be planted in the midst of the district, in mews, in stone-yards, or courts, or wherever standing-ground can be obtained. I liken them to gun-boats which can go into shallow water, and render very effective service to the stately man-of-war, for which after all they would be but sorry substitutes.

6. Subsidiary aid of another kind may be needed, and may prove most valuable. The servant of Christ must strive for the good of souls in his parish, and make his people feel that he is doing so. Hence he is not contented with gathering them in to services, though this is of very great importance. But those within will probably bear a small proportion to those without. Notwithstanding the influences above referred to, many remain uninfluenced. If then after all the people do not come to him to receive the public message, he will go to them, either in their own houses, or if this be impracticable,—remembering that Wisdom crieth aloud to those who have no heart to understand, and uttereth her voice in the streets,—open-air preaching at least impresses with the idea of sincerity; scoffers are silenced, and indifference is roused; windows are thrown open, and the heads of eager listeners are seen who would lose caste among their own class if they were to be seen going to church: the clergyman is known, as belonging to the parish-church, as the rector, or his Christian brother, whose duty is to watch for souls as one that must give account; his work and his object are known; the careless feel that he cares for them, that he wishes to do them good, and they hail him at length as their friend, and consult him in their difficulties.

7. This brings us to the consideration of the results of actual work, such as has been above sketched. I know of schools in which 2000 children have been assembled together, the greater part of whom once almost lived in the streets. I could mention by name communicants, teachers, and, let me add, friends, rescued by means of those schools from the depths of degradation and misery, of alienation and sin. I have had testimony that their indirect influence almost exceeds the direct advantages. It pervades the classes which in low neighbourhoods are most shut out from the ordinary influence of the Christian ministry. It is acknowledged by the ticket-taker at the penny-gaff, and by the deputy in the lodging-house—it is felt by the carman, and the porter; by the ostler and the bird-fancier. Its benefits extend to the costermonger and translating cobbler; to the nut-seller

and the rag-picker; to the penknife-seller in beer-shops, and the street-musicians; to the boot-lace-seller, and the orange-seller; to the pea-soup-seller, and the seller of penny rings: all of which are distinct trades; yea, even to the fortune-teller and the beggar. The seeds of divine truth are carried into all these guarded circles of society: and the Scripture Reader, and the Missionary, and the District Visitor, and the Clergyman, often find encouragement and a welcome where they least expected it.

I have often seen congregations of four or five hundred, and sometimes of a thousand on a week-day evening, of whom two-thirds were men coming with their aprons, their baskets of tools, and their white jackets, because of their being engaged at work at too long a distance from their homes, to go there and return for service. I have had applications from three hundred of such persons on one evening for a volume of Family Prayers, which was given me for distribution by a stranger, who, looking in at the church, was struck with the appearance of the congregation. I have been told by such men that since the Church was thrown open to them, they have felt at home for the first time in their lives in the House of God. I have seen one such sub-district as I have described become a regularly constituted parish, with its church and schools, and distinct parochial machinery. I have received a petition from a congregation in an upper room, forming one of the temporary places of worship, for whom a short service had been permitted, requesting to have the whole service as they heard it at church. I have had the privilege of seeing communicants increase in numbers from fifty to four hundred at one celebration. I have known attachment to our beloved Church, through whose ordinances good had been received, to continue under the most trying circumstances; and having seen, and known all this, and much more than this, how then can I do otherwise than speak hopefully of Parochial Work? And in speaking thus to this Congress, how can I but express a further hope that the Clergy will hold together on all points in which the glory of the Saviour and the interest of the souls, which He purchased with His own blood, are concerned; that the Laity will stand by the Clergy in their holy work; and that both Clergy and Laity will remember with charity and benevolence, their Christian brethren in poorer parishes, and under more trying circumstances than their own.

By thus acting, in a spirit of faith and self-denial, and under the constraining influence of the love of Christ, who gave Himself for us, we may hope that what the Psalmist said respecting his Zion, may be in some measure applicable to our own Church, "The Lord hath chosen" her "for Himself; He hath longed for her. This shall be My rest for ever: here will I dwell, for I have a delight therein. I will bless her victuals with increase, and will satisfy her poor with bread. I will deck her priests with health, and her saints shall rejoice and sing."

## ON THE MEANS OF ENLARGING MINISTERIAL AGENCY.

By J. G. HUBBARD, Esq. M.P.

At the present moment England and Wales, with their 20 millions of inhabitants, scattered over 10,700 Parishes, are provided with 13,000 Churches, and about 20,000 Clergy. Considerable as this number seems, the Clergy are fewer comparatively to the population than they were in earlier times, and, owing to the unequal distribution of the population, they are most insufficient for the work which ought to be done. It is admitted that no Clergyman can efficiently discharge the spiritual supervision of more than 1000 souls, but at this time instances abound of 4000, 6000, 8000, and even 10,000 souls being found in the ecclesiastical district of a single Clergyman.

The growth of this disproportion between the numbers of the Pastors and of the people has been rapid, and its causes obvious. In some instances the vast increase in the trade and manufacturing industry of the country has attracted to special localities a population which has multiplied with the demand for labour; in others, the redundant population of great cities has spread over adjacent districts, adding thousands to the charge of the parochial Clergy, wholly unprepared with either churches or spiritual teachers adequate to the emergency.

The attention which, between 1815 and 1830, was directed to the necessity for new churches, had the effect of exhibiting the alarming deficiency of spiritual provision, but it accomplished very little towards its removal. Since 1830 the efforts to provide both Churches and Clergy have been more general and systematic, but although 3000 Churches may have been added to the number of Churches, and as many to the number of the Clergy, the population increased so rapidly that the local disproportion of people to Clergy is at this time higher than it ever was before.

In treating this subject I do not forget the zeal and liberality displayed by the Wesleyans, and by various other dissenting bodies, in contributing both secular and religious instruction for the uneducated thousands of our land; and if I do not more specifically advert to them, it is not that I ignore their efforts, but because I am unable to estimate their extent, and because, after making all the allowance which their labours can warrant, the amount of work undone is so enormous as to leave comparatively untouched the weight of obligation which attaches to the demands on Churchmen.

Why have additional Churches and Clergy been provided in numbers so inadequate to cope with the more rapidly increasing population?

(The enquiry cannot be avoided, and it must be answered faithfully, however humiliating the reply may be.)

Obviously because preceding generations forgot or neglected the obligations which attended the increase of wealth, which accrued from the labour of those growing millions of our people. We must go back to Saxon and Norman times to find the men who raised

Churches for God's service, and endowed them with the tenths of their lands for the support of the Clergy who ministered in them. These endowments were at the Reformation largely alienated, and thenceforward, until within the last 40 years, the same old Parish-churches and the same number of Clergy were thought sufficient, even while the population rose from five to fifteen millions. Even within the last 30 years (although they contrast favourably with the preceding period) the sums devoted to the provision and endowment of new Churches have been grievously incommensurate with the accumulation of individual wealth. An impression seems to have prevailed that the erection of parish-churches, and the institution of tithes by our remote ancestors, had fulfilled for ever the requirements of both law and gospel; that the accumulation of wealth involved no religious responsibility as to its use, and that God, who gave the increase, no longer required that the first-fruits of that increase should be devoted to Himself.

But if new Churches were scantily supplied, their endowments were still more scanty. Successive statutes passed for the purpose of encouraging the erection of new Churches, sanctioned with progressive and fatal facility endowments more and more inadequate, and, in many instances, the erection of new Churches in poor districts, while it tended to ameliorate the condition of the people, became an occasion of distress, penury, and ruin to the Clergy whose charge they were. The English Clergy as a class are not remarkable for prudence in worldly matters; they are liberal to a degree, which may well put the Laity to the blush, and they readily accept cures in which the maximum of labour man can bear is coupled with the minimum stipend upon which man can subsist. Uncheered at the close of each day's recurring toil by any sympathetic companionship, it often happens that the solitary parish-priest seeks the comfort of a wife, who may enliven his humble home; and then his real troubles begin. The stipend, which barely sufficed for one, fails in maintaining two, and the calls upon it, which illness or a family may make, must needs remain unanswered. And then debt, harassing anxiety, and the loss of his own power, complete the destruction of his ministerial usefulness. It is from melancholy personal knowledge that I lament amongst the Clergy a disposition to improvident marriages, which does not exist in any other class; and I cannot but express a hope that, cures scantily endowed may be accepted more rarely than heretofore, by married or by marrying men unless indeed they possess independent private means; for nothing assuredly is more scandalous to the Church than a mendicant or insolvent Clergy. On the other hand, the difficulty of providing large stipends, and the irresistible calls to the serious and absorbing work of evangelizing the heathen masses of our large cities, justify the expression of a hope that men may be found who, in the most glorious of causes, may be content, for awhile at least, to devote themselves to their arduous warfare, wedded only to their divine Master's service.

This review of the results of modern Church Building leads me to the conclusion, that the evils which have attended the multiplication of slenderly-endowed independent cures might be mitigated by providing more men rather than more Churches. In many cases, doubtless, new Churches will be indispensable, but in others the necessity of spiritual aid could be supplied by Clergy alone. So far

as services are concerned, our Churches might be rendered far more useful if the services were repeated so as to meet the arrival of fresh congregations, and thus the same Churches, with additional Curates, would suffice for a largely increased attendance. The erection of a new Church might sometimes be saved by such an arrangement, and the money it would have cost could be applied to the support of men who could not only pray with the people and preach to them in Church, but would carry out the not less important work of visiting their homes and families.

To assist and promote the work I have just described is the especial purpose of the "Society for Promoting the Employment of Additional Curates in Populous Places." This is essentially a Church Society. Its government is entrusted to the chief Rulers of the Church (in virtue of their office), together with 12 Clergymen and 12 Laymen, nominated by the Primate. Its revenue, derived from voluntary offerings throughout the country, is distributed throughout the country in grants, made with careful consideration of the circumstances of each case brought before it, with the certificate and approval of the Bishop of the Diocese. The Society requires that the fitness of the proposed Curate be established by the testimony of three beneficed Clergymen and by the Bishop's license, but, ignoring all party distinctions, it subjects neither the curate nor the incumbent to any theological inquisition. It trusts for their orthodoxy to the Bishop who ordained them, yields its assistance in the most acceptable form with perfect impartiality, and guides its beneficent aid by principles not less comprehensive than those of the Church itself.

I cannot conceive a better instrumentality for providing the parochial Clergy with effective and harmonious auxiliaries than that which this Society affords. Its operation, since its establishment in 1837, has been eminently successful, but every year, as it brings fresh calls for its grants, gives it fresh claims upon the larger and more generous support of English Churchmen. Its assistance is extended (according to their need) as freely to rural as to town districts; but where the population is very dense more aid is given, and not only two but sometimes *three* Curates have been obtained through the grants of the Society.

In cases where two or three Curates are engaged on the same locality, it is obvious that both comfort and economy may be promoted by their joining in a common residence. The failure of a recent attempt to maintain in the West of London a Clergy-house, which required no less than 20 inmates to ensure success, need not discourage the formation of a common home for any smaller number who may find their work in its vicinity. The very very modest stipends, seldom exceeding £120, and ranging usually between £80 and £100, plainly indicate that the profession they have embraced attracted them by no sublunary reward. It were to be wished that both the stipends of Curates and the revenues attached to half of our benefices were generally higher; but an equalization of ecclesiastical revenues is far from desirable. Uniformity of value would add neither to the attractions of the clerical profession nor to the dignity of its members. Owing to the notorious inadequacy of their pecuniary remuneration, the Clergy now enjoy the privilege of receiving a special tribute of honour and respect. And, apart from the sustaining prospect of an eternal reward, men of the highest social position

are content to assume, with a mere nominal stipend, the sacred office to which is justly paid the highest consideration. Any attempt to re-distribute upon a more equable level the emoluments of the Clergy would operate unfavourably upon their social position; and the same result would ensue from an attempt to "establish a proportion between the work of a Clergyman and his income." The Clergy ought not to be regarded in the same light as mere secular labourers. They work for Christ, and His reward is not of this world. To Him they owe all the service they can render with heart and soul and strength. They dare render him no less if they receive but £100 a year: they can give no more if they receive £10,000.

But it is in my judgment very doubtful whether the Clergy of our Church take from her on the aggregate more than they give. There have been instances of scandalous perversion of the Church's treasure to the enrichment of Bishops and of beneficed pluralists; but those instances were rare, and have become more rare every day. On the other hand, men of wealth and family are constantly entering the priesthood, who spend in the Church's service infinitely more than they receive. The Report of the Royal Commissioners on Education exhibits in the evidence of Mr Fraser some striking proofs to this effect. Of the contributors to 168 schools, Mr Fraser found that the Clergy gave on the average £10, where the land-owners gave £5, and that measured against their respective incomes, the liberality of the Clergy was ten times greater than that of the land-owners. This statement, so creditable to the Clergy, so discreditable to the Laity, would I believe represent not unfaithfully the proportion between lay and clerical liberality throughout the country. Certain it is that the sums annually supplied for God's service are painfully inadequate for the purposes which depend on voluntary bounty, and might be easily increased tenfold out of their growing opulence if the sense of their responsibilities could effectually be brought home to the laity of our land.

The Offertory, which is happily becoming more and more generally used, is calculated to awaken this sense of religious responsibility, and in this way it may effect larger results than can be measured by the mere amounts collected in our churches. How the proceeds of the Offertory should be disposed of can hardly be determined upon any general rule, for the objects may vary with the varying circumstances of every church and congregation, but it appears inexpedient that any essential portion of the income of the chief pastor of any congregation should depend upon the voluntary offerings of his flock, liable as it then must be to the result of fluctuations in their liberality or good will.

The costliness of working a parish with Clergy who ought to be maintained in a manner befitting their education and social position, has suggested the expedient of employing laymen who could work for smaller stipends. No doubt laymen of piety and good sense might be advantageously employed in some portions of the Church's work; but the more important portion of that work will be always best discharged by those who are not only highly qualified by education, but who possess also the sanction and authority of apostolic order.

Those who have learnt the melancholy fact, that thousands upon thousands in our great cities and in our manufacturing and mining

districts are utterly devoid of any knowledge of God, will hesitate to lament over the rivalry of Dissent where it is directed to fields neglected by the ordained labourers of the Church. The efforts of Wesleyans have in many districts been attended with much benefit to the humbler classes; and even where the rivalry of Dissent has been more intrusive, it may be questioned whether the inconvenience of occasional collision has not been counterbalanced by the wholesome stimulant it supplied to Churchmen. So long as thought and speech are free (and may they never be otherwise), we must not expect the sudden subsidence of religious differences; and it would be a fruitless treachery to the Church to invite the return of Dissenters into her fold by the surrender of any portion of her doctrine or of her ritual. Dissent—not political dissent, which is but a phase of an ignorant and intolerant faction—but religious dissent, is more the result of our own neglect than of hostility to the Church. It holds its way founded on no principle, strengthened by no traditions, and it cannot long exist before the exhibition of the Church's work carried out with zeal, with faith, with charity. Charity the motive power—charity, the truest test of Christianity, is the one thing needed to fire with holy ardour the breasts of Churchmen in their Saviour's cause, and to warm towards us the hearts of our separated brethren until they too shall join in the work, great and glorious enough to occupy the zeal and to satisfy the aspirations of all who desire to see England in reality, as she is in name, a Christian country.

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## DISCUSSION.

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BEFORE the Papers were discussed,

Mr ANTONIO BRADY, on the subject of the publication of the Papers read at the Congress, moved that the Committee of the Church Defence Association should have power to condense and curtail the various Papers read; as it would be next to impossible to have them published *in extenso*.

The Ven. The ARCHDEACON OF TAUNTON seconded the motion. He had great pleasure in doing so; and he could not but express his thankfulness to those in whose name they were met (the Church Defence Association), for having so kindly, so cheerfully, so beneficially for the people of the whole kingdom, called that Congress together; and he could but congratulate the meeting upon this happy augury, that that week and the previous week had seen in the great Universities of this land an impulse given to works of Christian usefulness, of such a character as to call forth the concurrence and consent of all parties. He could not doubt that the flame thus kindled would spread through the length and breadth of this land, which

was not a barren or a dry land, bursting forth with fresh spirit, and gathering strength as it went along, till in some measure they should add something to the coming of that time, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." He concluded by seconding the motion.

The Right Hon. J. R. MOWBRAY wished for one word in support of the resolution. It did appear to him extremely desirable that such a series of meetings as had been held in that hall, and so many able papers as had been read, should not be allowed to pass away without any record being given to the world that they had taken place. For himself, he owned that it had afforded him an amount of gratification which he scarcely knew how to express, to have been present there. From his position in Parliament, he had thought it desirable that he should not join any such Association as that at Cambridge; but, at the same time, there could not be any objection at all to attending such an assembly as the present, where there had been perfect freedom of discussion, every variety of opinion, but all without their being bound to any particular conclusions. But still, although many subjects had been discussed by them on which no opinion of the meeting had been taken, it did not follow that, in due course of time, some definite decision should not be arrived at: it might not be in this year, it might not be in the next year, or in the next five years, that a solution of these questions was obtained. To every reflecting man it must be patent that some of these topics would take years to discuss; it might be that many of them would not live to see some of them settled; but he was sure that such discussions as had taken place there, would have a tendency to ripen the public mind for the solution of these important questions. He considered that a great advantage was derived from such a Congress as this, from the fact that gentlemen from various parts of the country, lay and clerical, of different shades of opinion, met together to learn from each other, and to take common counsel how best to withstand the attacks of our open enemies, or, much worse, of our pretended friends. The clergy, too, gave advice to the laity, and again the laity gave advice to the clergy: they might learn from each other; and he hoped that all that had taken place would bring forth important results. In conclusion he said, he hoped all would quit that Congress to reflect on what they had heard, to tell it to others who had not heard it, and to fight more manfully than ever the battle for their Church.

Mr CROSS, M.P., suggested that those members of the Congress who had attended from a distance should help to defray the expenses of the publication of this account of their proceedings, and he suggested that those desirous of helping should give in their names, and not allow all the burden to fall on the Cambridge Church Defence Association. (*Cheers*, and "Thank you for that.") The motion was carried.

Mr JACKSON, of Manchester, was the first speaker on the subject of the Papers read. Coming from a densely populated part of the country, he could most heartily sympathise with the Papers read that evening,—more especially with those read by Mr Henry Mackenzie and Mr Cadman. If the Church would work in the spirit of those Papers, much of the labour that lay before her would be done, and the people would be more closely knit to her. For his part, he

should be most happy to contribute his mite towards the publication of the very valuable Papers read; and, at the same time, he begged to thank those who had invited him to attend that Congress; and he was glad to say that he would have good tidings to take back with him to Manchester; and that he should be able to diffuse the good he had received at that Congress in his own more humble sphere at home. (*Cheers.*)

The Rev. Dr HUME had been very much struck with the Papers read, and happening to know a fact or two on the subject, he might be excused for addressing the Congress. Did any one present happen to know how many men our bishops would require to supply the "wear and tear" among our clergy, supposing that in England there were 18,000 clergy? It had been calculated, and the result he doubted not was pretty nearly accurate, that it would require 600 new ordinations every year—that is to say, 1200 priests and deacons. This number, of course, would gradually go on to 650, 700, 750, &c. The Universities of the land did not supply anything like the required number; and, although persons were now ordained without an University education, he (Dr H.) agreed with the old plan, that persons intended for the learned professions should travel the common road of an University course and a degree, whether intended for barristers, physicians, or clergymen. This regulation had long been broken in respect of the bar; Scotland had broken it in respect of the medical profession; and last of all, the system had given way in their own (the clerical) profession. Now, although he agreed with Mr Henry Mackenzie that there were good and worthy men in the lower ranges of society, yet he was a little doubtful as to the expediency of throwing open holy orders to persons from the lower ranks. He had seen more worldly-mindedness in a mechanic trying to be made a Scripture Reader than he had in any other rank of society. So that, though it was very pretty to talk about admitting persons of inferior education to the ministry, yet he preferred to see a man of gentlemanly feeling—by gentlemanly feeling he meant a regard for the minor moralities of life—called to the sacred office. The Clergy had hitherto been looked up to by the people, and it would be an evil day for England when the pulpit was looked down upon. Regarding the making up of the number of 600 new ordinations every year, Dr Hume said the deficiency might be easily supplied from dissenting ministers, who were desirous of coming over to the Church without bringing their congregations with them. He did not know whether they had heard the story of the dissenting minister and the present Archbishop of Canterbury (then Bishop of Chester). The Bishop of Chester was going to hold an ordination, when a dissenting minister came to him, and said, "My Lord, I come to apply for admission to holy orders in the Church of England." "Well," said his Lordship, "I require thirty new ordinations,—that is, sixty, including priests." "Oh!" "And how many applications do you suppose I have from persons who, like yourself, are dissenters from the Church?" The dissenting minister did not know. "Just twenty-nine," replied his lordship, "and you will make up the required number of thirty." Dr Hume would not be responsible for the exact coincidence. The speaker dissented from what Mr Mackenzie had said respecting the three orders in the ministry being specially provided in order to minister to the three classes of society,

the upper, middle, and lower. In Russia, Assyria, &c., where there was no position between the slave and the tyrant, these three orders equally existed. Dr Hume quite sympathised with the encouraging side of Mr Cadman's Paper; and said he had himself had to minister in such a parish as that named by Mr Cadman. The attendance in his parish had arisen from 32 families, in a population of 39,000, to 340 families. He strongly upheld the system of visiting families, and talking with their heads regarding their spiritual and temporal welfare. Such was the way to win their attention; but they could not expect them to be brought under the influence of religion if they allowed them to remain in that low desponding state in which they appeared to care for no one, and circumstances seemed to prove that no one cared for them.

The Rev. Professor BROWNE quite agreed with the last speaker, that it was desirable to have a highly educated clergy; but it appeared to him that there was a good deal to approve in Mr Mackenzie's argument on the extension of the diaconate. There was a large number of persons in the middle and lower middle classes, strongly impressed with a desire to take part in the work of the Christian ministry, and it behoved us to find something for them to do. He believed the Church of England to be the only Church in the world which had not used the services of those whose position was a rank lower than that of the gentry; still he admitted the difficulty that existed in altering the present system in the Church of England. Nevertheless, if we did not use the assistance of those persons who were seriously impressed with a Christian zeal to partake in the ministry, they would join—he would not say our enemies—but a hostile community. Mr Henry Mackenzie, in treating of this subject, had overlooked one difficulty: how were these new deacons to be paid? Now, he (Professor Browne) considered they would be more expensive than the gentlemen deacons. They would make their ministry their sole profession; and the class from which they were taken would in all probability cause their stipends to be their sole support; whilst those who entered the diaconate of the Church of England at the present time, were seldom dependent entirely for support on the salaries they received as curates. He suggested that the Church should attempt to do what the Dissenters had already done, viz., assist her ministers in every stage, when they married, when they removed from one place to another, when they had a family, &c.

The Rev. D. MACLAGAN spoke as to the advisability of increasing the existing lay agency. He felt a great interest in the subject under discussion, having been working for the past two years in the diocese of London. He urged the necessity of more Scripture-Readers, and lay-agents generally, and said, regarding the supply of clergy, that the cry now was not so much for money, as for men; and the Church of England for an increase in this supply must look to the younger resident members of our Universities, and to the tutors, and others in authority at the Universities, to stimulate them to join the work. He believed that the additional services system would not meet with encouragement, and that increased usefulness in the ministerial office must not be expected in that direction.

Mr EGERTON LEIGH adduced a reason why so much charity now was bestowed in the country which used to be given in the towns.

The reason was that upwards of 10,000 persons of position came into the large towns every day, and left them every day, who thirty years ago used to live in them entirely. Now, however, since the introduction of the railway system, merchants and others had preferred living away from their places of business, and thus naturally they became interested in the rural population round about them; thus the towns lost much in charity which the country gained. Mr Leigh said that now there were many wealthy merchants, &c., in our populous towns, who took a deep interest in the Church. It was only two days ago that he saw a most beautiful church, clergyman's house, and all appliances requisite, which had been erected by a wealthy manufacturer, who had determined that whenever he rose in the world he would make a first-fruits offering to God. Mr Leigh concluded by appealing to the clergy to be more considerate in the length of their sermons, and to make them so short that their congregations, the younger members of them especially, might listen to them without being wearied. (The suggestion met a good cheer.)

The Rev. W. ANSON urged more extensive adoption of week-day evening services. It was very encouraging to have the working men in a parish met together on a Monday evening, taking a hearty part in the services of the Church.

The Rev. W. M. CAMPION hoped that it would not go forth to the world as the opinion of that Congress that, though there was a great void in the numbers of our clergy, it was at all desirable to fill up that void by an unlearned clergy. Our towns and cities were rising daily in wealth—they were richer now than ever they had been—and was it to be tolerated that, when the country was so prosperous, the learning of the clergy was to decrease? He looked upon it as the duty of the laity of this country to secure for themselves a learned clergy. Let the clergy be taken from whatever class was fitted for the performance of the office, only, from whatever class they were chosen, let them be thoroughly educated. We knew that theological knowledge was a special knowledge, yet it was one with which other knowledge was very nearly connected, and which derived advantage when secular learning was brought to bear upon it. He objected strongly to an ill-educated clergy, as tending to lower the influence of the ministry, and to bring no good upon the country.

The Rev. H. MACKENZIE said, in his paper he had alluded solely to the diaconate. Regarding the examination for priest's orders, he (Mr M.) should like to see the standard elevated rather than otherwise. He felt bound, however, to say, that there seemed to exist a jealousy as to admitting men to the ministry from a lower class of society than that which supplied the ranks of the clergy now.

The Rev. J. B. SWEET briefly spoke of the advantages of diocesan synods, after which,

Bishop CHAPMAN pronounced the benediction, and the Congress rose.

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## INCOMES OF THE CLERGY.

FRIDAY, NOVEMBER 29th. MORNING MEETING.

### HOW TO IMPROVE CLERICAL INCOMES.

BY THE REV. W. G. JERVIS, M.A.

ALTHOUGH it is well known that thousands of the Clergy of the United Church of England and Ireland are devoting their lives to the service of God in the ministry of the Church, for whose temporal necessities a very insufficient provision is made either out of the Endowments of the Church, or from the voluntary offerings of the people, yet with all the wide-spread promulgation of the fact, few persons among the body of Churchmen are fully aware even yet of the depth of clerical poverty, and I must add also, of clerical misery, as a result of that deep poverty.

The mere fact that there are 5629 Incumbents with less than £150 per annum, and at least 4000 Curates with not more than £80 per annum, or 10,000 Clergymen in England, Wales, and Ireland with less than £100 a year from the Church of which they are Ministers, conveys but a faint idea of the privations that many hundreds of these men endure, who have no private incomes of their own.

I will first briefly touch upon the results to the men themselves of this insufficient maintenance of a large body of the Ministers of our Church, and I will then proceed to speak of the means suggested for remedying this state of things; so that they who preach the Gospel should live of the Gospel; so that the spiritual labourer, as the temporal one, should have his proper hire; and they that minister about holy things should live of the things of the Temple; and they that wait at the Altar be partakers with the Altar.

Having been for nine years brought into almost daily contact with the most extreme cases of Clerical distress from all parts of England, Wales, and Ireland, I am somewhat competent to speak on this painful subject; and I will briefly give you the results of at least five years' experience as the Secretary to the "Poor Clergy Relief Society," originally established to enable the poorer Clergy to make provision for themselves in old age, and their families after the death of the husband, or the parent. In a few weeks we had *four hundred applications* for our Rules, but only six Clergymen availed themselves of the advantages offered; the rest declared that they were too poor to afford even one pound per annum towards making any provision for themselves, or families; so that actually, from the *poverty* of our applicants, the scheme was abandoned.

After mature deliberation our Committee saw the necessity of establishing a "Relief Fund," to aid these lamentable and urgent cases of Clerical poverty and distress; for though some had assistance from Metropolitan and Diocesan Societies, yet, on inquiry, it was found that many of these poor Ministers seldom tasted meat, and were positively glad of the rejected clothing we in time were able to give them.

We have now, in five years, aided 392 cases of poor Clergymen with the sum of £2205, and large parcels of clothing, blankets, bedding, &c.

But after all, great and good as this work is, it is needful that something more should be done by the Church at large to remove even the possibility of a Clergyman becoming a "Pauper," in the lowest and literal sense of the word. And this brings me at once to speak on the subject of this paper,—“How to improve Clerical Incomes?”

It has been shewn again and again from the highest authorities, civil and ecclesiastical, that the existing revenues of the Church are not sufficient for the suitable maintenance of Ministers of the Church of England. Were they equally divided, the portion to each would be about £240 per annum including the Bishops and other dignitaries of the Church; an income, doubtless, more than sufficient for the younger members of the profession, but not one adequate to those who hold important and responsible positions in the Church.

Many schemes have been suggested for the more equal distribution of "Clerical Incomes," but one and all have fallen to the ground, and the subject, "how to improve" them, has remained *in statu quo*. In my humble opinion, the cause of failure has been this. Church reformers have endeavoured to find in existing revenues sufficient for present and future wants; whereas it must be evident that *new endowments* are needful for a widely spreading Church, and a rapidly increasing population. And while I am ready to admit that much might be obtained (though very little *has* been) out of the funds in the hands of the Ecclesiastical Commissioners, as well as the Governors of Queen Anne's Bounty, to increase the incomes of the working Clergy, and to ameliorate their condition materially as a body, yet I am positive, from the evidence of all concurrent testimony, that the Church *has not in itself* sufficient to meet the wants of the masses of the people, and properly to maintain the parochial Clergy.

And as a proof of this, I adduce the existence of the "Society for providing Additional Curates in Populous Places<sup>1</sup>," and the "Church Pastoral-Aid Society<sup>2</sup>," both working with the single aim of adding a band of ministers to the Church, and aiding them in the great work they have in hand—of winning souls to Christ. I would also add a third instance—of the existence of a "Home Mission"—to send as it were missionaries into the very dens and purlieus of a home heathen population. The very existence of these societies, supported as they are mainly by voluntary contributions, teaches us that the revenues of the Church are not sufficient to maintain a working Clergy, and that we are obliged, as a nation, to have recourse to these auxiliary aids towards evangelizing the people: and all because the Church has been in former ages robbed and spoliated by those who should have been her nursing fathers and her nursing mothers, to the amount of £1,569,271 per annum.

But the time has arrived in which we must, as a people, rouse ourselves from our long sleep of indolence and apathy, and give our

<sup>1</sup> Income £24,630.

<sup>2</sup> Income £41,220.

attention to the one great subject of improving the incomes of our working Clergy; and I for one believe that this can only be done by *Tithe-Redemption, or by Re-endowment.*

There can be no question that redeeming tithe, alienated by gift, or purchase, in years gone by, must be the foundation on which we are to work. And I am much surprised that Churchmen, as a body, should not, ere this, have more vigorously supported and encouraged the labours of the "Tithe-Redemption Trust."

When I look at their Reports—and see how well adapted the organization and machinery of that Trust is to remedy a great social evil—I am astonished to find it so little supported, and to see such small results from its well-intentioned and well-directed efforts<sup>1</sup>.

But as, in many parishes, it is impossible at once to obtain "alienated Tithe," and as in many there is none to be "redeemed," we ought, as Church people, to combine to endow parishes where no adequate endowment already exists.

And though, in some dioceses, there are now established local societies for the purpose of meeting local claims, we ought, as members of the Church, to be united in one great movement, to "do good unto all men," not only in that diocese in which our lot may be cast, but in every poor diocese in England, Wales, and Ireland.

And for this reason, that while a rich diocese may be able to raise thousands per annum for "local claims," as they are called, there are many poor dioceses unable to raise even hundreds for this object. I say then that, as Church people, we ought to act upon the broad Catholic principle, of "bearing one another's burdens," and so fulfilling the law of Christ. The richer and the stronger members should support the poor and the weak, and do their utmost to strengthen the hands of the helpless, as we are all engaged in "doing good unto those who are of the household of faith."

I would, then, earnestly advocate one great "Church Endowment Society," for the purpose of placing our ministers on an independent footing, and thereby for ever "improving clerical incomes." I would ask the Bishops of the Church to head this movement, and I would invite the laity to be contributors to this fund for endowing the poor livings of the land. I would suggest that the nation should be stirred up to the work, from the north to the south, from the east to the west; and that not one parish should be exempted from contributing its quota to this great national movement.

Let appeals be made at stated times from the pulpits of the land for general aid to establish and support the great work. Let this appeal be sanctioned, if possible, by Royal Mandate, and I have no fear for the glorious result.

We should no longer be called the richest Church in the world with the poorest ministers; but while our heads had ample and sufficient for their position and their wants, the inferior order of priests and deacons would not, as now, be wanting meat, and grateful for the crumbs that fall from the rich man's table, and the threadbare mantle of Dives; but we should, as a body, be provided with all necessary things, and "having food and raiment be therewith content." I would here state what has already been done in a small way, as a beginning,

|                        |      |      |   |    |
|------------------------|------|------|---|----|
| <sup>1</sup> Income in | 1854 | £142 | 0 | 0  |
| "                      | 1859 | 321  | 6 | 0  |
| "                      | 1860 | 210  | 9 | 0  |
| "                      | 1861 | 214  | 6 | 11 |

in the county of Surrey, towards an Endowment Fund for bettering poor livings in the Diocese.

The Surrey Church Association has not been in existence yet two years. It has, however, already aided seventeen poor parishes with the sum of £2,102. The Incumbents of these parishes will be required to raise a like sum to meet these grants; the whole will then be offered to the Ecclesiastical Commissioners, and thus, by their meeting, as they offer, cent. per cent., the sum of £8000 will be added by this simple machinery to seventeen parishes in the county of Surrey.

This movement originated in the deanery of Southwark, and I have from the Rev. R. Gregory, Incumbent of St Mary's, Lambeth, the indefatigable local secretary, these interesting particulars:—

In that one deanery last year the sum of £1,200 was collected and divided in three grants of £400 each to three of the poorest livings. One was given to St Paul's, Southwark; the Incumbent raised £400 more amongst his friends, and the Ecclesiastical Commissioners doubled the whole amount; the £1600 has been invested in freehold ground-rents, which will produce £72 a year. The second was given to St Mary-the-Less, Lambeth; the Incumbent raised £200, the whole was doubled by the Ecclesiastical Commissioners, and the £1200 was invested in freehold ground-rents, which will produce £48 a year. The third was given to a Church in Bermondsey; the Incumbent collected nothing, but the Commissioners doubled the £400, and the £800 thus raised has been appropriated to build a parsonage-house.

Now these facts are important, and I hope that the statement of them will cause many Archdeaconries and Rural Deaneries to go and do likewise.

As I was in the act of penning these remarks I received from the Rev. T. Ramsbotham his "Letter to one of our colonial Bishops on the subject, *Tithes and Offerings, whose are they?*" in which I was glad to find that he takes the very same ground of argument that I have here adopted; and he begged me to bring his views before this Congress, which I have much pleasure in doing, as I entirely agree with them.

He suggests that an endeavour should be made to have the whole subject of the maintenance of the ministry carefully discussed in all the Ruridecanal Chapters of England, then brought forward in Convocation, and that in the meantime an attempt should be made in all Rural Deaneries which may be prepared for its introduction, to get an Association similar to that in St Mary's, Lambeth, for the augmentation of small livings.

"If the clergy," he writes, "can first agree among themselves in any Rural Deanery about the way of bringing the matter before their people, a beginning may be made, and then will be the dawn of a brighter day for the Church."

But while I thus advocate "tithe-redemption" and "new endowments" to better the "livings" of the Church, in such a scheme as the one suggested, we should not pass over the position of the "Stipendiary Curate" and the aged worn-out minister who has "done what he could" to further the kingdom of Christ, and to prepare a people for the Lord. First, then, with regard to the stipendiary Curate, What may be done by Church people to improve his condition?

I think that, in the first place, it should be settled by those who ordain men to the office of a deacon in the Church that the minimum stipend to any minister should be £100 per annum. It is impossible for a clergyman in town or country to live on a less stipend than this.

Next, I would suggest a *progressive* income to the Curates of the Church. It may be objected that many of the Incumbents could not afford this additional tax on their slender benefices. Until they are improved by "tithe-redemption," or "new endowments," let the Society I would originate aid the Incumbent to pay the salary of the Curate, just as now, to a great extent, Incumbents are aided in poor towns and populous places by the "Additional Curates" and "Pastoral-Aid" Societies.

(2) But now we must speak of the aged clergyman who is no longer *able*, though *willing*, to work in the vineyard. The idea of a "home,"—a "retreat" in old age, has long been mooted, where solace may be imparted to the aged minister, "and the old who rest would find employment and repose<sup>1</sup>." Time prevents my giving you the whole passage, but I would refer my hearers to the remarks of Dr Markland on this subject, in his work *On the Reverence due to Holy Places*, but must give one short passage which contains the very pith of his benevolent ideas:

"What light and sunshine would gild the closing days of many humble and lowly servants of the Lord if the walls of Fountains, Jervaulx, Rievaulx, or Tintern, were restored and opened for their reception."

Is this a dream, or may we not, after what has been recently achieved, anticipate that other men of affluence, on whom the mantle of Wykeham, Waynflete, or Morley, may fall, will accomplish this good work?

"Reverend discipline and religious fear,  
And soft obedience, find sweet biding here,  
Silence and sacred rest, peace and pure joys."

CRASHAW.

It may not be out of place here to state that a generous layman, in August, offered to place in the hands of the Poor Clergy Relief Society the sum of £5000 for the purpose of founding an Invalid Home for the wives and daughters of poor clergymen, provided the sum of £10,000 was raised to meet his offer. As he has been suddenly called away from England nothing can be done till his return, but I have no doubt in a few months I shall be in a position to state that the Invalid Home will be opened not only for the wives and daughters, but also for the poor Clergy themselves.

But this is a digression, and I must apologize for it. I felt, however, that I could not well conclude a paper on this important subject without one word of appeal for my poor aged brethren, and a hint how to improve his income or condition in old age. Let us find him a "Home," and let the established societies give him the means of living decently and respectably in his declining years.

In conclusion, I feel sure that it only needs that this subject, "the Incomes of the Clergy," should be fairly placed before the nation for justice to be done to a long and sorely-tried, and patient, enduring body of faithful men. They have "endured hardness" for upwards of three centuries. They have been "passing rich on £40 a year" for far too long a time.

Somehow or other they scraped together a living when the Church was inactive, when one vicar held many livings, and one curate held many curacies, and parishes suffered, and souls perished for want of

<sup>1</sup> Markland on *Holy Places*. Vide p. 64.

proper pastoral superintendence. But these days are happily gone by, and now each parish has its minister, each flock its shepherd, and the Church is making way in every nook and hamlet in the land.

But for these advantages and these spiritual privileges we as a Church must *pay*. We must, as a people, begin to learn a new lesson, and to practise it. If we desire more ministers, more services, we must pay for our spiritual privileges as we now do for our temporal necessities.

It has been lately said<sup>1</sup>, "We have not *lost* the towns, but we have not yet *found* them."

The remark is true to a great extent, and, though I fear much has been lost through former apathy, through want of parochial clergy, let us, as brave soldiers, fight the battle of the Church till we have regained the places we may have lost for awhile.

Let it be one practical result of this important "Congress," that our attention be given more than it has been heretofore to better the condition of the Clergy by our alms, through the Offertory, Tithe-Redemption, and Endowment. Church restoration and Cathedral restoration have been munificently aided by the generous hand of Churchmen; let that hand be now held out for a new object, "tithe-redemption" and "new endowments."

If the one thing we ought to do—make the house of God "exceeding magnificent,"—if we ought to repair the houses of God that "lie waste in the land," let us not leave the other undone. Ministers demand our care as much as churches. They "sow" to the people "spiritual things;" they ought to reap "their worldly things." They "minister about holy things," and "the Lord hath ordained that they who preach the Gospel should live of the Gospel." (1 Cor. ix.) "Let him that is taught in the Lord minister unto him that teacheth in all good things." (Gal. vi.)

As I concluded my paper with these remarks, a gentleman, who is compiling a work on "alienated tithes, showing the total amount abstracted from, and annexed to, all benefices," sent me, for my use at this Congress, the following statistics of Queen Anne's Bounty, which I will, Sir, with your permission, read to this Meeting.

"The average annual income from first-fruits and tenths is £15,000, the whole of which is given in sums of £200 each to poor benefices to meet benefactions of the same amount.

The Board does not appear to have thought of buying impropriated tithes out of the income derived from the first-fruits and tenths. Had it done so, it is supposed that from 1707, the period of its incorporation, to the present time, the whole mass of tithes now in the hands of laymen could have been redeemed. There are a few cases where the Board have purchased tithes, but they are very few. The great principle of tithe-redemption by the revenue arising from first-fruits and tenths has not been put into practice.

In addition to the above-named revenue, Parliament, at various times, has voted to the Board eleven grants of one hundred thousand pounds each, to be distributed among the poor clergy, making a total of one million one hundred thousand pounds. The first grant was made in 1809 and the others in each of the ten subsequent years, and the whole of the immense sum has been expended in a manner similar to that of the first-fruits and tenths.

<sup>1</sup> Disraeli.

Had the Board from the first given its attention to tithe-redemption, the Parliamentary grants would have redeemed whatever the first-fruits and tenths left unaccomplished. They have thus lost the best mode of providing for the Clergy, for tithes can be bought at twenty-five years' purchase, and an income of £60 per annum secured for £1500. But to obtain such from the funds, or land, requires £1900. This, therefore, shows how advantageous it is to endow a benefice with tithes."

The above remarks are from a layman, and therefore valuable as coming from a looker on.

Having given them to you, I leave the whole subject in your hands for discussion.

## ON ENDOWMENTS.

BY THE REV. DR CORRIE,

MASTER OF JESUS COLLEGE, CAMBRIDGE.

IN the few observations which I have to bring before you respecting the Incomes of the Clergy, I shall confine your attention to what is known of the origin of our Ecclesiastical and Parochial Endowments for the maintenance of the Clergy.

And, in the first place, it may be observed that we have no controversy with Dissenters respecting the importance of permanent Endowments for religious purposes. Dissenters possess and use endowed meeting-houses, lectureships, and so forth, without any scruple; and are as much indebted to the State for the secure possession and profit of their Endowments as the Church of England is for hers. But then Dissenters assume, and assert, that whilst all their Endowments are the result of private liberality, the Church owes her Endowments to the liberality of the *State*. Whether Dissenters believe what they thus assume and assert, is best known to themselves: but it is on this ground that they teach that though the State has no right to touch the Endowments of Dissenters, it is fully at liberty to confiscate Church-property of every kind, existing interests being respected. Now, if it be true that our Church *was* endowed by the State, there must have been a time or times when by Acts of the Legislature certain portions of public property, derived solely from public resources, were made over to the Church Corporate for the general maintenance of the Clergy. In other words, the Dissenting theory requires it to be assumed that the State, some time or other, made over to the Church certain state-lands, possessions, and tithes, together with tithes over the whole private property of the realm, of which the State by some unexplained means had beforehand possessed itself.

This is the only intelligible idea that can be suggested of a *State Endowment*, viz. that the State made over certain portions of public State-property for the Endowment of the Church, just as certain public monies were a few years ago made over for the Endowment of the Romanist College at Maynooth: and as certain sums under the name of the *Regium Donum* are voted by Parliament for the maintenance of dissenting ministers in Ireland. On this hypothesis it might certainly

be assumed, that if a sufficiently urgent state-necessity should occur, the legislature might have some excuse for confiscating Church-Endowments, because it might then be pleaded that such an act of confiscation would be only the restoring to the public revenue the proceeds of properties which had originally been diverted from that revenue. On this ground it is that earnest-minded persons argue for the disendowment of the College of Maynooth; and the Lords of the Privy Council are prepared to modify or withdraw certain Grants of public money hitherto set apart for Education. . . . But if parochial and other Church-Endowments proceeded from the liberality of private individuals, and not as a Grant from the State, then it may be contended that the right of the State to deal with Church-revenues extends no further than its right to deal with Dissenting Endowments, and all other Trust-properties whatsoever, viz. a right to protect such property from robbery and waste, and to provide that all Trusts should be duly administered<sup>1</sup>.

The point then to be inquired into is, whether our Church-Endowments proceeded from private liberality, or from State-property granted to every parish by the Legislature? This question can, I conceive, be answered only by an examination of the history of our Church, from the earliest times. But in the carrying out of such an examination it will not be necessary to commence our researches at an earlier period of our Church's history, than when the ancient British Church was supplanted by that which derived its origin from the mission of Augustine the Monk. In the first instance, as is well known, there was an attempt on the part of Augustine to graft his mission on to the then existing British Church, but failing in that, the great body of British Christians, with their Clergy, were driven by the Saxon invaders into the fastnesses of Wales. There they remained for several centuries as a separate Church, their Clergy being supported liberally by their Church-Endowments.

Practically therefore, the history of our present Parochial Endowments may be traced in the annals of the Anglo-Saxon Church. And here happily there is no lack of historical data. From the recent publication of Anglo-Saxon documents of various descriptions, it may be collected, that so soon as Christianity had taken root to any extent among the Anglo-Saxons, the grants of lands which they conferred on the several Churches were not only ample but of the most extravagant extent. Those grants indeed seem, in the first instance, to have been made to Churches connected with which the Bishop and Clergy lived in common. From those Churches and also from the monasteries (of which there were many) presbyters were despatched to the remoter districts of the country, to preach and administer the Sacraments. By this means, congregations were formed, Churches were gradually erected in the more populous parts of the country, and a more settled ministry arranged. Instances accordingly occur at an early period of great landowners erecting and endowing Churches on their own estates. Worldly considerations, also, among other motives, came to the aid of Church-building and Endowments. To those who built and

<sup>1</sup> If the present union of the Church with the State were to be dissolved, and the State were to ally itself to some, or every, form of Dissent, the State in that case might claim the right to control and regulate the ministrations of Dissenting teachers; but no persons will, I conceive, be prepared to maintain that the State by its act of union with dissent acquired any right to confiscate Dissenting Endowments which it does not now possess.

endowed a Church, the patronage of it was made over in perpetuity. In process of time, also, the existence of a Church upon the property of a landowner became a necessary qualification for his elevation to the rank of *Thane*.

Thus, from one cause or other, the whole of England was, by the end of the year 1000, divided into parishes of greater or less extent; each parish having its own Church, and that Church possessing Endowments arising from Lands and Tithes, and other fixed charges on property and persons.

When, therefore, William the Norman instituted that enquiry into the property of England, the result of which is recorded in the Domesday Book, it was found that the Anglo-Saxon Churches were amply endowed; that such Endowments were regarded as of private foundation, so that the lords of manors, and patrons generally, were receiving certain profits from the preferments in their gift; and were, also, in the habit of selling the patronage of their Churches. Whatever therefore might be the difference between the circumstances which led to the founding of one Church in Anglo-Saxon times, as compared with the founding of any other Church, this characteristic attaches to *all*, viz. that the Endowment proceeded from the liberality or worldly calculation of *private individuals*. To those Endowments, neither the State nor the Sovereign as such, contributed any thing, except the sanction and protection of the laws of the land<sup>1</sup>.

It is here, also, important to observe, that the Church, which was thus settled and endowed by the landowners and others of the country in the Glebe and Tithes and fixed charges on the land and persons, was in all essentials the same Church as at present exists. The form of Church-Government was Episcopal: the public Prayers, the Creeds, the substance of the Litany, the Epistles and Gospels then used, form portions of our present Prayer-Book. There were peculiarities of doctrine, no doubt, and circumstantials connected with ecclesiastical discipline which were common to all Western Christendom at that time, but which our reformed Church declined to adopt: yet the whole ecclesiastical system in doctrine and discipline, during the Anglo-Saxon period of our Church's history, and which William the Norman found established in England, was essentially distinct from that system which the Reformation overthrew.

When, however, the followers of William the Norman had supplanted the Anglo-Saxon owners of the soil, they seized, also, on the possession of the Church so far as to withhold the Tithes of their manors from the parish-Churches, to which those Tithes had been accustomed to be paid. In many instances also the Anglo-Saxon Clergy were dispossessed of their benefices, and Norman clergymen put in their place. Lay-patrons, moreover, conveyed the right of patronage to Collegiate Churches or Monastic Societies of Norman origin, or impoverished the Endowments by reserving a certain portion of the proceeds of a benefice to themselves or their heirs. These arbitrary transfers of the Endowments from one parish-church to another had,

<sup>1</sup> Mr Hallam therefore observes, (*Middle Ages*, Ch. VII.) when treating of the "Ecclesiastical power of the Middle Ages," that "the Ecclesiastical Hierarchy never received any endowment *by Law*, i. e. by the State, either under the Roman Empire, or the kingdoms erected upon its ruins. But the voluntary munificence of princes, as well as their subjects, amply supplied the place of a more universal provision. Large private estates, or as they were termed 'Patrimonies,' not only within their own Dioceses, but sometimes in distant countries, sustained the dignity of the principal sees."

it is true, obtained to a limited extent under the later portion of the Anglo-Saxon period of our Church's history; but, after the Norman Conquest, that vicious practice had acquired a sort of prescriptive right of the landowners, and become so serious an abuse, that it had to be restrained by authority about the year 1200. Yet the pernicious system of "Appropriations" continued to a much later time. Secular Colleges, Chantries, military Corporations, lay Hospitals and Nunneries, by paying a fine to the Ecclesiastical authorities, obtained permission to appropriate the revenues of parish-churches to the use of the corporate maintenance and profit of the several communities that have been mentioned. The only thing that it is material to add to what has been stated with regard to these Appropriations is, that the transfer and changes, which were thus effected from time to time, required the concurrence of the Bishop of the Diocese and the Patron of the Benefice, who were then, as now, regarded by the Law to be the only trustees of Church-property.

The facts which have been thus very briefly touched upon are well known to every one acquainted with the history of our Church; and account for the circumstance that when the Monasteries were dissolved in the reign of Henry VIII., among the possessions of those Monasteries was a large amount of Glebes and Tithes and other fixed charges on property, which had originally formed the Endowments of the Anglo-Saxon Church. Although, therefore, the Reformation restored to our Church her ancient Faith, it left her stripped of a considerable portion of her Parochial Endowments<sup>1</sup>.

The conclusions, however, which may be established respecting such Endowments as remain to us, are, I conceive, as follow:

1. That Glebe, and Tithes and other fixed charges on property, which constitute our Church-Endowments, were not made over to the Church by the State, but were freely given by the owners of private property.
2. That what these landowners and others dedicated to the service of God out of their *own* property, was secured by the laws of the land for the maintenance of a body of Ministers episcopally ordained to exercise their ministry in a Church as yet uncorrupted by the errors peculiar to Romanism.
3. That although those Endowments may have been usurped at times, and for any length of time, by the adherents of Romanism, or other kinds of heterodoxy (just as the Endowments of the Presbyterian Lady Hewley are at this day taken possession of by Independents, Anabaptists, and other Dissenters), yet that such usurpation could not vitiate the rights of the only existing orthodox Episcopal Clergy who can trace their descent from the ancient Church, to which our Endowments originally belonged.

<sup>1</sup> Of the 11000 Benefices in England nearly two-thirds of them remain in the patronage of private persons, as was the case with all in Anglo-Saxon times. Are Dissenters prepared to confiscate the Endowments now in the gift of private persons? Are *these* Endowments public property?

[Extracts from Dr Markland's tract on the Offertory were read by Archdeacon Denison. The author had kindly sent the proof-sheets for the benefit of the Congress: the tract has since been published in a separate pamphlet. J. H. Markland, D.C.L. On the Offertory—"Church of the People," for December, price 2d. Kent and Co.]

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## DISCUSSION.

AFTER some discussion as to the publication of the Papers read at the Congress,

The Rev. R. GREGORY opened the discussion on the subject in hand. He said, that during the last generation our forefathers found a vast population in want of Church accommodation, and they proceeded to supply the need in the best way they could. It was no use in the present generation to complain of what had been taken away from our Church's revenues, for what had been taken was by the Church's own fault, since it had grown lukewarm; the duty of the present generation was to exert itself to supply the need that existed of more men, and of means whereby to pay them. The figures of Dr Hume, on the previous evening, regarding the supply of Clergy were rather, if anything, below the mark. Reckoning that there were 20,000 Clergy in the land, the number required every year he estimated would be 600, though the ordinations every year came far short of this number, and this, too, when new churches were being built every year to the number of 60. Therefore the deficiency increased every year to the amount of 60. Regarding the maintenance of the Clergy we needed, it should be forced upon the people that it was absolutely necessary for them to do much more than they ever had done. However excellent the procuring of funds might be by means of the Offertory, it was a means in nowise to be depended upon for the supply of the bread and butter of the Clergymen of the Church of England. An effort must be made in the land, and money must be procured to make up funds. Now in order to raise the value of every incumbency in England which was under £200 a year up to that annual value, it would require £25,000 per annum, or something enormous, supposing that that sum were to be raised from invested capital. How can this sum be raised? It was, he thought, possible that this should be done in the course of a few years, but it would require a decided effort. Even the money in the hands of the Ecclesiastical Commissioners, large as was its amount, would of itself be wholly inadequate for the purpose, and he considered that it would be most advantageous that that sum should be employed in Church extension. And here he must say, that although the Ecclesiastical Commission had many faults, the Church had gained much from it in this respect. The plan he proposed for adoption was, that in every diocese there should be in every archdeaconry and rural deanery associations formed with a view to promoting the object of enlarging the incomes of the smaller livings within the particular archdeaconry or rural deanery. He thought that this would give the plan additional force, as the contributors to the fund would know that their

money went for a local object, and would not be deterred from helping by not knowing whether it were going to the North, to the South, to the East, or to the West; they would know that their money went to support the poor Clergy in their own neighbourhood; and he would further suggest, that those who subscribed should be made to know how their money was spent, and whether it had been given to those who needed it. He (Mr Gregory) felt convinced that if the Church of England would adopt some such plan as he had suggested, there would soon arise a very large amount of money. The speaker adduced cases where the plan had been found to work well. He mentioned the rural deanery of Southwark, where there were several small livings, most of which by this means had been increased; and those to whom the grants were made had derived further benefit from investing their grants profitably. He really believed that in a few years sufficient capital might be raised to produce the annual amount of £25,000; only let them lay a definite scheme before the laity, tell them the value of the small livings, and urge them to respond by contributing as far as they could towards the required sum. He was himself very sanguine as to the result. If money were first raised by local efforts, they might look for help to the Ecclesiastical Commission, and he adduced instances where the grants of associations to poor livings had been doubled by that body.

The Rev. J. WOOD, of Bath, was anxious to call the attention of the Congress to what he considered a very important point. The Clergy in reading the Offertory sentences seldom read those which inculcated on the Laity the duty of supporting the Clergy (cries of "Oh! yes, we do"). He thought these sentences should be used, and that a proportion of the Offertory money should be devoted to paying poor Clergymen, and helping poor parishes. The money he would put under the control of a Diocesan Board, through whom it should be administered. Ours was the richest country in the world, and he felt sure that if the Clergy insisted on the duty of the Laity providing for the temporal wants of their ministers, the response would be liberal, and they would give more than they ever yet had done. Mr WOOD alluded to the manner in which Wesleyan congregations provided for their ministers, when they married, had families, &c.

MR BERESFORD HOPE said, whatever Wesleyans might do, no one, he thought, would wish to place Church of England Ministers at the caprice of their congregations. A book had come out lately which purported to be the life of Mr John Angell James, of Birmingham, a man very celebrated as a Dissenting minister, and one who was as highly educated as any in his class. And what was there in this book which was particularly calculated to call forth for its subject a large amount of Christian friendship? It appeared to be this, that Mr Angell James, of Birmingham, did marry two rich wives: so that instead of looking for support to his spiritual spouse, the Church, Mr Angell James lived by his carnal wife, whom, by a certain religious ceremony, he had taken to himself. He adduced this to shew that Nonconformist ministers did not always live by the freewill offerings of their people. Mr Hope objected to the stress laid upon the Offertory in Dr Markland's paper on that subject. He shewed that in the most primitive ages of the Church, the Offertory was merely an offering of the *elements* in the Sacrament of the Lord's supper, and that in the present day it was a convenient ready-money payment to be applied to ready-money purposes; but let the Offertory be what it might, he

would not advise them to rest on that to supply the existing need. Do not, he said, let us open any way for the creation of a pauperized and ignorant Clergy. And yet such must inevitably be the case if great efforts were not made. He was sorry to see that already  $\frac{1}{4}$ th of those ordained were Literates. In speaking of the number of Clergy annually required, it appeared to have been forgotten that as our population goes on increasing, so should the number of ordinations likewise go on increasing, or in time there would not be sufficient Clergy for the incumbencies. The result would be that persons of an inferior grade and an inferior education would be admitted to the ministry; whereas our Clergy ought to be in accordance with the spirit of the age in education, position, gentlemanly bearing, all which were essentially necessary to the Church of England Clergyman, in order that he might be worthy of respect in the eyes of the worldly-minded man. Mr Hope objected strongly to pew-rents, and replied to the statements of Mr Maclagan regarding St Michael's, Paddington. Pew-rents, he said, threw the minister at the mercy of his people, which was anything but desirable for a successful ministry. These remarks might not have been *ad rem* to the papers read; but still they were *ad rem* to the general discussion.

Mr JACKSON, of Manchester, was the next speaker. He happened to know a Dissenter well acquainted with Mr Angell James, and for the information of the Congress he might state that in addition to his having married two rich wives, he derived a stipend of from £500 to £700 a year from his congregation. Whilst speaking of Dissenting ministers they would permit him to say, that in the neighbourhood from whence he came the Dissenters were calling for high talent as a qualification of their ministers; and they were also doing great things in the way of architecture: one "church" he knew which he believed would almost rival St Margaret's itself,—he used the word "church," as in such fine buildings even Dissenters contemned the name of "chapel." He, coming from the manufacturing districts, was practically aware of the great increase taking place in the population of this country. What does the Church propose to do to meet the new condition of society? He would recall a fact to their minds. Out of 672 Registration Districts in England and Wales, 248 shewed an absolute decline in the population, whilst the growth of the whole population in the past ten years had been about one million and a half. And where do we find the increase? Chiefly in the manufacturing and mining districts: Manchester 174,000; Birmingham 187,000; Newcastle, 158,000; and the metropolis 440,000. From this we could not but perceive that the old principle was established, that the shepherds must go after the sheep; and he could say this, that if the people were appealed to to help they would reply most munificently. Mr Jackson spoke of the growth of co-operative societies in the manufacturing districts. At Bury, in Lancashire, a leading solicitor of the place told him, a few months ago, that a co-operative society of working men there could command a million of money. These useful members of society were quite estranged from the Church, and it behoved Churchmen to think over in their minds and devise some machinery by which this population might be laid hold of. He spoke favourably of the subdivision of populous parishes, and said the system had worked well in Manchester, where they had seven new districts established. The Clergy, he said, never appealed for support to the Laity as they ought to do. They of the Laity wanted

to do something, but the Clergy would not let them: they were ready with full hearts and full purses, too, to help them out of their difficulties, if they would only permit them. He was glad to be able to say that that spirit did prevail in the Laity. In one district of Manchester the tradesmen had contributed £800 for building an additional church; a church had been erected, called the "Working Man's Church," and a very good church it was; the inhabitants in a colliery population had stepped in and built themselves a school. He begged the Church to open the work, and he was confident that the best results would follow. He would now allude to what might seem a novelty. He found, in looking over the increase in the population, that the development of a certain fact had been silently progressing; he meant that there were six per cent. of females in excess of males, in other words, that there were 700,000 women more than there were men! Now he saw in this fact a great work for the Church to do, and he might compare it to a splendid stream, which had a rapid current, a good fall, but was allowed to run on without having a mill to turn. Now was a time when the women might be made good use of in the Church, and he spoke of very sanguine hopes that were entertained of a movement in this direction which had been started in Manchester. He called on the Church to lay hold of this means to accomplishing its work, and on the Clergy to co-operate with and rely upon their lay brethren more than they had yet done.

The Rev. Dr MOUNTAIN said, that if the tithes at present paid by the larger benefices were paid according to the present value of money, instead of according to its value in the sixteenth century, it would be a great help to the smaller benefices, whilst it would not press heavily on those who paid the tithes. He did not agree with the first-fruits system, as it was a hardship for incumbents to pay them so soon after being admitted to their benefices. Regarding the Offertory, it might be relied on to a great extent in the town-parishes, but he did not think it would answer in the rural districts, where, as a rule, the collections were very trifling.

Major EGERTON LEIGH styled the poverty, which existed among so many of our Clergymen, a great cancer in the Church. It was not, however, he was happy to say, a cancer which was in itself incurable, but one which, like the mistletoe of the Druids, might be removed with a golden knife. He hoped it would go forth that it was the duty of persons holding livings to make those livings a living; and if every one of our rich men would undertake to endow one rich living, we should soon no longer have to complain of the poverty of our Clergy. Mr Beresford Hope had expressed great objection to pew-rents: now if all of them were one-half as liberal as his friend Mr Hope, we should have no need of pew-rents. Many persons, he said, only shewed their attachment to the Church by eating up her tithes. The Crown livings and the Chancellor's livings comprised one-tenth of the whole livings in the land. Now, we were often told that the Lord Chancellor considered these livings rather as a bore than otherwise, for in distributing them, whilst he pleased one party, he displeased many others. He thought that in these livings the State had the power of very materially helping the Church. His idea was that the next presentation to the Chancellor's livings should be sold, and the proceeds applied to raise benefices worth £400 a year to £600, and benefices worth £200 to £300. He thought that in this way a large amount of good might be done.

The Rev. W. SCOTT said, that there was no distinction between the Crown and the Chancellor's livings: the Chancellor, in point of fact, being patron of each. Now it had been proposed by the last speaker that the next presentation to these livings should be sold, and he had suggested how they were to be sold. He (Mr S.) felt bound firmly to protest against the traffic in Church-livings; and great as the scandal of that traffic was, it would be doubled if the chief power in the land took part in it: besides, he argued that at the present time the Chancellor's livings were disposed of in a very satisfactory manner, and no good was likely to result in that respect from a change.

The Rev. R. GREENALL wished to say a word as to a remark that had fallen from a previous speaker, that the Offertory was less suited to a country than to a town population. He had for some time had a monthly offertory in his parish<sup>1</sup>, and during the past three years it had produced £100 a year; and that this was not all contributed by the more wealthy, he might state that upon an average there was in the plate five shillings worth of coppers, which shewed that at least 60 persons had contributed small sums, though from the fact that in the five shillings there were a considerable number of half-pence, it might be justly inferred that the number was greater than that. He ventured to recommend the system to his clerical brethren.

The Rev. H. MACKENZIE said, that if this Congress had been productive of nothing more than the warm-hearted speech of his lay-brother, Mr Jackson, it would have done good. He believed it to be a fact that a minister for support had nothing to do but to throw himself unreservedly on his people. Many had denied the theorem, and others had found it to be a true one, that "population is wealth:" and the saying applied equally to the minister of the Gospel as to others: population was the wealth of the clergyman. He knew many instances where in a populous district schools had risen up, the appliances of religious worship had extended, and the work had gone on prospering, where the minister had thrown himself on his people. He might illustrate it by a fact from his own experience. When he laboured amid a population of 13,000 souls, and where the whole clerical maintenance had arisen from the much derided system of pew-rents, he cast himself on to his people, and among other things they did, he might say that they raised £2000 to build schools, and invested a sum for their support. Regarding pew-rents he deemed them expedient, whatever objections might exist to them. When he looked back on the time in which they were his whole income, so far as his clerical remuneration was concerned, he could not remember that those pew-rents had been the means of his keeping back one whit of truth, in order that his congregation might be made the greater. He rather thought that when a man preached the Gospel faithfully and truthfully, he would rather find his congregation increase than diminish.

Mr W. BEAMONT confirmed the statements in Dr Corrie's paper to the effect that no portion of the endowment of parishes was given by the state, but by private persons.

The Rev. W. EMERY supported Mr Gregory in his opinion, that diocesan or archidiaconal associations were the best means of supplying the deficiency in the incomes of the holders of small benefices. He said that in the diocese of Lichfield such an association had been formed. There were in that diocese a great number of livings under

<sup>1</sup> Stretton in Cheshire.

£200 a year, and it had been resolved to make up their value to that amount by subscriptions of 14 years. The aim should not be to make large endowments, but small ones, which in all probability would be backed up by grants from other quarters, and by voluntary offerings from parishioners. Much might be done in this way, and also by rich parishes helping poorer ones. There was a parish in Cambridge which had so few persons entitled to relief from sacramental alms within its own bounds that it was subjected to applications for assistance from claimants whose connection with it was the slightest possible, and a proposition had therefore been made to devote a certain annual sum from the offertory alms towards the maintenance of an additional clergyman in one of the poorer and more populous parishes of the town. Such an example was well worthy of imitation and might assist much in relieving spiritual destitution.

MR BERESFORD HOPE mentioned the munificence of his much respected and beloved relative, Lord Beresford, in appropriating a large sum for the augmentation of small endowments in Ireland, and also spoke of the satisfactory manner in which the fund was applied.

PROFESSOR BROWNE said the Offertory would not answer in some poor dioceses, instancing those of Llandaff and Wells; and he thought there were some districts in which the Association system could not be carried out. Further endowments and liberal help were the things required.

The Rev. W. G. JERVIS instanced the desire of the laity to do something, in the fact that £5,000 had been offered by a layman to the Society of which he was Secretary, for the purpose of building an asylum for the afflicted and suffering relatives of Clergy, provided another £10,000 were raised to meet his munificent gift.

The Congress adjourned at 3 o'Clock.

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## COOPERATION OF CLERGY AND LAITY.

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FRIDAY, NOVEMBER 29th, 1861. EVENING MEETING.

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### UNION AND RELATION OF CLERGY AND LAITY.

BY THE REV. GEORGE VENABLES.

THERE appears to be a great propriety in selecting persons from the Laity as well as from the Clergy to address the Congress on this very important subject, because it deeply affects the interests of the two great bodies which, unitedly, compose the Church of Christ, and without either of which (as it seems to me) the Church would be extinct.

The diffidence which I should otherwise feel in addressing such an assembly as this is removed by the remembrance that ample time will be allowed for discussion after the reading of this paper; but I will at once state that a somewhat unusual circumstance ought, perhaps, to fit me for offering a few thoughts upon the subject;—I mean, that in my early life I was devoted by others to duties connected with secular business, personally possessed though I was all the time with an earnest desire to attain that sacred position which I now unworthily occupy as a minister of the Church of Christ.

Whatever disadvantages this fact may have caused me, (delaying the period of my ordination some six years beyond the usual time,) still, I think I may claim this one advantage at least, that I ought to be able to examine this subject, not merely from the standpoint whence my reverend brethren behold it; but also to regard it as it would appear to my brethren of the Laity.

And first then, I would affirm without the least hesitation, and as a result of careful observation during the period referred to, that my reverend brethren may fling away any sort of suspicion as to the ulterior designs of the Laity in cooperating with the Clergy. Not a few gentlemen in Holy Orders have expressed to me their alarm (I use their own term) at this proposed endeavour at cooperation.

They are apprehensive that the Laity may ultimately usurp functions not belonging to them, and that something like Erastianism may be introduced within the Church through this movement.

Now I willingly concede that there *may be*, here and there, individuals who possess this desire, though I know not of any such. But

even if there be, I feel persuaded their number is so insignificant as not to entitle them even to rank as a minority. They must be regarded as individuals rather, whose views are at once eccentric and impracticable.

Is there not, however, great need of an accurate "definition" in the minds of Clergy and Laity, of what is the prerogative belonging exclusively to the Clergy; of what may be regarded as exclusively belonging to the Laity; and of what are those common labours wherein both may participate? It is my firm conviction, (and I speak from observation,) that if sometimes the Laity have appeared to usurp the clerical duty in any particular, the cause of this did not lie in their ambition to do so, but simply in a lack of definition of duty.

Next, there seems no reason to doubt, that in the earliest days of the Christian Church the Laity did act in cooperation with the Apostles and other Ministers of the Gospel.

The last chapter of the *Epistle to the Romans* might be cited in support of this assertion.

The industrious Mary, Tryphæna and Tryphosa, Gaius, and Erastus, and others mentioned there, appear to have belonged to the Laity, and yet they are mentioned in a way which intimates their hearty cooperation with the Apostle. St Paul did not hesitate to call a layman and his wife by the significant term of "my helpers in Christ Jesus." Indeed this case (of Aquila and Priscilla) is very instructive. It is no reproach to any lay people here to say, "Oh for such lay people as Aquila and his wife!" for we may add with equal fervour, "Oh for such ministers as the St Paul with whom they so admirably cooperated!"

Then, too, I think you will have noticed that many of the *Epistles* are addressed to the whole Church of any locality, and that directions are given (sometimes in answer to their written enquiries) to the Christians as one united body of Clergy and Laity; while, on the contrary, when speaking of Ordination, of laying on of hands, of selecting men to minister to Christ's people, and of other matters belonging exclusively to the clerical body, St Paul addresses an ordained individual, (one of the clerical body,) as Timothy or Titus, and none else. Surely these are not accidental circumstances in the proceedings of the Apostle!

Well then, besides this, the 15th chapter of the *Acts* appears to me to be very suggestive on this subject. Call the event described there a "Convocation," a "Council," a "Provincial Synod," or what you will; it was a gathering of the Church at a most important period on a most important subject.

It appears to me extremely probable, (xv., 12, 22, 23; xvi., 4,) that the faithful Laity took part in the consultation, and my own inference is, that as they were consulted then, so they ought to be consulted now, in some way, by Convocation; for which purpose that they should be represented by a body of elected persons, without whose sanction no proceedings of Convocation should become legal.

This would, I apprehend, give to the Laity their due position, one certainly of enormous importance, and of far greater value than though they were associated with the clerical body.

Yet I think it needful, (in speaking of clerical and lay cooperation,) to observe that Holy Scripture implies a subordination on the part of the Laity to the Clergy.

I mean just this. The Laity did not array themselves in hostility against the Clergy, or set up opposition modes of worship, if they were displeased with their ministers. When the *Corinthians* entered on a

course which, if continued, might have issued in this evil, a letter from the great Apostle powerfully rebukes the proceeding. But, as a rule, the Laity sought to work with their Ministers, and even if they differed from them, they endeavoured in mild Christian methods to win them, but never did they set themselves in hostility against them. Aquila and Priscilla (already mentioned) did not set up a little party of their own, (even though the Church met in their house,) because Apollos was to them but, as it were, a babe in Christ, but sought with humble zeal and fervent love, quietly and privately, to shew him the way of God more perfectly. Nor do we read of this pious Aquila ever taking on himself to use any of those sacred functions which (we all admit) belong to the Clergy alone. Very striking are the words of St Paul, when, speaking of their Ministers, he writes to the Hebrews, (xiii., 17.) "Obey them that have the rule over you, and submit yourselves; for they watch for your souls." Or again to the Thessalonians (Ep. 1, v. 12, 13): "We beseech you, brethren, to know them which labour among you and are over you in the Lord and admonish you, and to esteem them very highly in love for their works' sake;" and then he adds rather significantly, to the Laity more especially, "and be at peace among yourselves."

I conceive then that we have authority in Holy Scripture for Clerical and Lay Cooperation; but is there not this great peculiarity about the mode indicated therein, that the lay assistance is with the advice and concurrence of the ministerial body?

In fact, I lay great stress on this point, for I believe it is essential to successful lay agency. If a number of excellent lay persons with excellent motives go forth, and of their own mind, alone and in their own way, visit in a parish, give instruction, lend books and tender spiritual advice, an impression is almost sure to arise amongst the people that there is some difference of opinion between such visitors and the clergyman of the parish, and great mischief frequently ensues; whereas, if the proceedings had been directed by the parish-priest, the visitors would have gone forth to their labours with the credentials of authority, and would have earned for themselves the high degree (already mentioned) of being "helpers with the Ministers in Christ Jesus." If time did not forbid, I could state many interesting cases in support of these assertions. The great secret, I am persuaded, of success in lay assistance consists in its being cooperative. If it be not this, it will prove inoperative, and even worse; certainly disagreeable, and possibly injurious.

But I must hasten to bring this address to a conclusion by giving utterance to a very slight sketch of what I may call a practical scheme. Thorough discussions on this subject are most desirable, but the end of all counsel ought to be some practical result.

Five years ago, when vicar of St Paul's, Chatham, I wrote thus in a pastoral letter to my 7000 parishioners.

(Referring immediately to the management of a Penny Bank): "I should feel greatly relieved of many burdens, if I could always secure the management of this and similar Societies by the Laity, neither do I feel that I am attending to my immediate duties when engaged in many secular matters, which deprive me of time which ought to be expended in visiting and in preparation for preaching. I hope the time is now very close at hand when every parish will have its own parochial synod elected by the communicants of the parish, which, together with the clergyman and churchwardens, will manage these

various matters, and relieve the clergyman of nearly all his labours in financial and secular concerns."

It may be that it would have been well if the term "synod" had been left to apply to more important meetings, but (not to discuss this) you see that what I there proposed is in fact almost a return, for many purposes, to the old Select Vestry of the parish.

The Select Vestry appears to have been an establishment of custom only, and never, I believe, one of enactment; and as the present scheme is, of course, a voluntary one, it is remarkable that we should possess such a precedent.

Further enquiry has caused me to alter a little the mode of election proposed in the extract, and I now submit the following scheme as perhaps worthy of your consideration.

Every Easter-week, after the election of churchwardens and sidesmen, the parson and people should proceed to election of a Select Vestry for parochial purposes during the ensuing year. The number of men forming this should vary from perhaps six up to four times that number, according to the population. The clergyman and churchwardens would of course form an addition to the number, and be *ex officio* members of such Vestry, whilst the clergyman would preside, or, in his absence, one of the churchwardens.

The clergyman should choose one half of the number to be elected and the parishioners the other half. Every householder should be regarded as eligible to be elected, and should possess one vote for as many persons as are to be chosen by the parishioners.

I would, however, require that at least half the number chosen by the Minister or by the people should be communicants; but I could not absolutely exclude any from the opportunity of becoming a vestryman. At the same time the provisions suggested would secure, generally, a working majority of able and well-disposed men in such Vestry.

Matters connected with the services of the Church should not be committed to such Vestry, but remain, exactly as at present, in the management of the parson and churchwardens. But all other matters, not doctrinal, connected with the schools, meetings, societies, parochial work, local church-extension, visitation by means of lay agency, and so forth, should be left to the management of the Select Vestry; who should meet in due form, at least once every month, for the despatch of business.

I omit here any lengthened reference to Sunday Schools, because of the vastness of that very important subject. I will only say of them, that they have greatly disappointed me in their general results, though I believe them to be still capable of great good and vast influence. The great secret of success in Sunday Schools seems to me to be lost through clerical indifference or clerical inability to control them. Wherever they are carried on upon the principle of cooperation,—wherever definite objects are presented to the teachers, and the clergyman, as the spiritual head of the parish, not only appoints but also instructs the teachers,—there I believe great results accompany the Sunday Schools, especially if there be public catechising in the church in connexion with it, and Confirmation be kept before the minds of the scholars.

But then, this system of Lay Cooperation with the Clergy ought, I think, to be carried out in many other of our gatherings. The plan of Lay Consultees, (suggested I believe by Mr Hoare, to whom all must feel that they owe many thanks for his zeal and interest and ability,) at

some of the Meetings of the Rural Deaneries, (where I believe the great work of Church Extension and Church Endowments must be done,) appears to be a most admirable scheme; but I venture to go further, and to throw out for the consideration of the Congress, whether the advice and counsel of the Laity ought not to be taken at Diocesan Synods, and at Provincial, aye and, I will hope, at National Convocations? I will not presume to state what may be the best way of giving effect to this idea. Nay, I should have been silent upon the idea itself, if I did not feel obliged to utter it, in discharge of common honesty of conscience, and if I had not the satisfaction of knowing that there are able men here who probably hold contrary opinions, and can urge reasons in favour of another view of the case.

I say, I will not attempt to state what might be the best way of carrying out the idea. It might be a good way to allow the churchwardens of every Archdeaconry to send up two or three representatives from among their own body. It might be better that the Archdeacon should make the selection. It might be wise that such a body of laymen should mingle their votes and voices with the members of Convocation, or possibly it might be better to give them the very powerful responsibility of exercising a veto. These are matters requiring much time, deep consideration, and unfettered amicable debate; but I conceive that an adoption of some such proceeding will ultimately be found necessary in order to secure that sympathy with Convocation, or with Diocesan Synods, which all of us desire, but which I do not think exists, and which I greatly fear will not exist, under the present constitution of such assemblies.

But I will not trespass further upon your forbearance. My hearty wish is, as ever, that we may possess such an union of the lay and clerical element in the Church Councils (parochial and all others) as may coincide with apostolic order, and may, by the blessing of the chief Shepherd, hasten the day when all shall know the Lord from the least to the greatest; when once more the multitude of believers shall be of one heart and one soul, living to the glory of God in mutual edification, and "holding the unity of the Spirit in the bond of peace."

MR HENRY HOARE said that it gave him much pleasure to follow the last speaker, of whom he would simply say, that, having more than once visited him at Greenfield, he wished he was a Bishop; and as to the greater part of the Paper which he had just read to the Congress, that he had little reason to differ from it. Since however this country consisted of at least three distinct nations formed into one, and that in one of them Episcopal rule was not now the law of the land, we must, as the Rev. E. Dodd would tell us, give up the idea of a *National* Synod. It was necessary also to understand better than at present what that reverend gentleman and others might have to say concerning the true Statutable method of enacting Canons in an English *Provincial* Synod, before we could reason with accuracy touching points which presented difficulty, such as were here and there raised in that Paper.

Having considered the question of Lay Cooperation almost daily for fourteen years, and being Chairman of a Society which had also considered the matter, and had unanimously agreed to refer it to the wis-

dom of the Clergy of the Realm in their Convocations, he felt that it became him to do little more on the present occasion than offer to the Congress certain documents of more or less authority which were in point. These were to be found at length in the work which he now laid on the table, called *Hints on Lay Cooperation*. That work was entitled to some attention, inasmuch as several very able men had contributed or else suggested nearly the whole of its contents, and it was unnecessary to disturb any of its main features. As a matter of convenience, it was now stereotyped as far as Number LXXX., and occupied 1408 pages. In those Numbers, the Clergy were mainly aimed at, but in the five subsequent Numbers, and in all that might follow, he should look more particularly to the Laity, considering that many of the Clergy prefer to be left to themselves, and to look at matters in their own independent way.

The first document he would cite should be a letter written A.D. 1854, by the legal adviser of the Convocation Society, to be found at page 72<sup>1</sup>, succeeding an imaginary Letter from a Rector to the Churchwardens of his Parish on the subject of Parochial Associations. Next would follow the Report of a Committee of the Lower House of Convocation, which sat in London A.D. 1857, under the presidency of Dr Wordsworth, on the subject of Lay Cooperation. It was to be found at page 230<sup>2</sup>. Lastly would come an important Document settled at York, in the time of the late Archbishop, entitled *The York Memorial*, given at page 399<sup>3</sup>. Concerning this he would cite a Resolution passed by the Convocation Society on the 12th of the present month, as follows:—

“That, on and from the 31st day of December next, this Society resolve itself into a new Society, under the name of the Society for the Furtherance of Synodal Action throughout the Queen’s Dominions; that the Council meet in London at least once a year, and the Executive Committee at least once a quarter; that the Members be called upon for pecuniary assistance only as occasion may require; and that the Executive Committee be requested to prepare a new Statement of objects, as well as a new set of Rules.”

“That Synodal action, whether in Convocation or otherwise, can never be permanently consolidated without the continual efforts of the faithful Laity; and that under this view the Council desire again to affirm the principles of The York Memorial, also to express their hearty sympathy with The Church Institution and The Churchwardens’ Association, and to bespeak in their behalf the good wishes and support of Churchmen generally.”

“That a copy of the above Resolutions be sent to the Executive Committee of The Church Institution, as well as to the Committee of The Churchwardens’ Association.”

Concerning the whole of this mighty matter, he would earnestly disclaim being anything more than a humble instrument in the hands of others. His own notions, if he had any, had been again and again knocked over, like so many ninepins; and those views or ideas to which he would confidently refer the Congress were the result of the united wisdom to be found in the Church of England. He had already named an Incumbent in this town, with whom it had been his privilege to confer<sup>4</sup>; and he would allude to another in the Diocese of Bangor, who, now approaching the extreme age of man, perhaps, on the whole, had done a larger amount of practical service than any other individual;

<sup>1</sup> See Appendix C.

<sup>2</sup> See Appendix E.

<sup>3</sup> See Appendix D.

<sup>4</sup> The Rev. E. Dodd.

and if the nomination to the See of Bangor had lain with the Inhabitants of the Diocese, Clergy or Laity, and of whatever rank or calling, he, who was now, and had for some years been, one of the Diocesan Proctors in Convocation, would have been the man of their choice<sup>1</sup>. Associated with him in counsel was another Incumbent in the Diocese of Peterborough; a man approaching the age of fourscore years, who was known in his own neighbourhood by the name of Patriarch<sup>2</sup>, and had been a prime mover fourteen years ago in the revival of Convocation, still retaining his faculties in full vigour. He would lay on the table two pamphlets from the pen of his venerable friend; the one being a *Letter to the Members of both Houses of Parliament*, the other an *Address to the Inhabitants of Whitwick*, both documents bearing on Church Rates and on Lay Cooperation.

His own views he would illustrate by telling two stories, one with his fingers, the other with his hands. Holding up the left hand, he said, We will consider the little finger the extreme High Churchman or Romanizer; the thumb represents the extreme Low Churchman of Latitudinarian views. These cannot work together. The remaining three fingers represent High Church, Middle Church, and Low Church. These can, and thank God, they do, fraternize. Holding up both hands, he said, The right hand represents the Laity, it grasps the left hand or the Clergy, and the union forms a Nasmyth's hammer that can be at the same time gentle as a lamb, or so powerful as to crush all opposition, and fight right mightily for the Church of Christ against sin and ignorance. It is because the strength of the Church has never been brought out, that I deprecate any immediate settlement of the Church Rate question. In allusion to which subject, I think it right to remind the Congress of what fell from Mr Hubbard on Wednesday. He admitted that his plan was, in effect, neither more nor less than the Voluntary System, or a Voluntary System; and, in support of his views, he said, that we had been and were now living under such system, therefore why they were objectionable he could not see.

Mr Hoare had almost exhausted the time allowed him, but before he sat down he must be permitted to make a few personal allusions.

In the first place, he had good reason for believing that the necessity of the cooperation of Clergy and Laity was fully appreciated in the highest quarter; and as regards His Royal Highness, the Prince Consort, he had more than once publicly stated his hope that some day he would be among the Lay Consultees, either at Windsor, or in the Royal Parish of St Martin-in-the-Fields.

Next, he thought it right to speak in the warmest terms of the services and marked kindness of the present Bishop of London. He would also name a Rector in the city of London in connexion with parochial tea-meetings, which bring together devout women as well as men<sup>3</sup>. Harmony and cooperation may be promoted by the simple expedient of tea-meetings; it does one good to see a thousand men, women, and children at tea in a school or other large room with the Clergyman in the midst, looking like the happy father of a happy family.

There was one thing, also of a personal kind, which he thought it right not to omit, viz., publicly and warmly to thank Mr Cadman for the address he had delivered to the Congress. As a layman, he would

<sup>1</sup> The Rev. J. V. Vincent, Rector of Llanfairfechan.

<sup>2</sup> The Rev. F. Merewether, Rector of Cole-Orton.

<sup>3</sup> The Rev. E. Auriol, Rector of St Dunstan's in the West.

venture to give advice to his clerical friends; viz., sink your differences, drop all party questions, do not try to work out difficult equations, be practical men, give up your little points which are non-essential and only occasion discord, do all you can to promote peace and harmony among your parishioners, and then they will rally round you and help you, because they love you.

He would conclude by alluding to his friend Mr George Harrison of Chester. In that city and Diocese, the Clergy in their corporate capacity were passive, out of deference to one well known, and much respected, in Cambridge, Bishop Graham; but the Laity had formed a Church Defence Association, and the result of their acting together, not as partizans of any party, either in Church or State, but simply as Churchmen, was that at the recent municipal election, the church candidate mustered 384 votes, his opponent only 31.

He had great pleasure in seeing Mr Harrison at Cambridge.

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#### MR G. HARRISON.

As the Association which I have the honour to represent is purely composed of lay element, it would be out of place for me to suggest any plan of action for the future welfare of our Church. But having gained some little experience in conjunction with others who have been endeavouring to counteract the plots of the enemies of our Church—our National Church—I may perhaps be allowed to make a few suggestions. In the absence of a more orthodox combination, I should urge the formation of Church Defence Associations, whose duty it would be zealously to watch over all public measures which propose to deal with questions relating to the Church, or affecting the union of Church and State. That in Chester has derived great benefit from the adjoining Associations of Manchester, Liverpool, and Shrewsbury, as well as from those of a similar character in the Metropolis, more especially that of which Mr Henry Hoare is the Treasurer. This benefit has been the adopting and diffusing various information from the papers and lectures emanating from those societies, at a lower cost than could have been done alone, and independent of them. By means of our Association we were able, in conjunction with the Clergy, to organize a system for getting up petitions against the abolition of Church Rates. Each parish was divided into districts, and they were all contemporaneously canvassed for signatures, by some zealous members of our Association; thus eleven petitions, including all the parishes in the city, and one from the Association itself, making a total of nearly 1800 signatures, and in conjunction with the rural deaneries in the Diocese, exclusive of Liverpool, 105 petitions against the Abolition Bill were sent up. In the archdeaconry of Liverpool 120 petitions were sent, making a total in the Diocese of 225. The distribution of papers, as an antidote to the poison that had been instilled into the minds of the people by the agents of the "Liberation Society," has been and will be the care of the Chester Church Defence Association, and every means taken whereby the Church may become more appreciated, and her blessings more sought after by the masses. We have reason to suppose that if this is fairly and legitimately done, much benefit may be derived, and a more hopeful state of things brought about, although it may not be done so readily, or so soon as could be desired.

Here however a difficulty presents itself. Supposing Church Defence

Associations to be formed throughout the country, there would be but few, comparatively speaking, which could boast of members of sufficient learning or ability, or having leisure enough, to write such tracts and pamphlets as I have alluded to. May I therefore be allowed to suggest to Members of this ancient and honoured University, that it would be highly beneficial if they would form a Committee or Society, for the purpose of writing such tracts or pamphlets as would be suitable to circulate in a cheap and popular form<sup>1</sup>.

Another difficulty is that the agents of the "Liberation Society" are now endeavouring to obtain pledges from members of Parliament, and candidates, and altogether pursuing a course inimical to the Church. In some towns, before the second reading of the Abolition Bill, the Independents and other sects had large meetings in their chapels, previous to which a memorial was prepared, addressed to the members for the town or borough, which was signed by all present, both males and females, not excluding any that could not even write, this being performed for them by those who could. And at a recent county election, the voting for the total abolition of Church Rates was made a *sine qua non* for the election of the candidate. Hitherto Churchmen have done nothing similar to this, nor indeed has much of a political nature been mixed up with the operations of Church Defence Associations, further than petitioning Parliament against measures detrimental to the interests of the Church. The question is, whether it would be considered out of the province of Defence Societies of the Church, if they were to direct their attention to devise means to prevent the future return to Parliament of men notorious for their enmity to the Church. That this could be done legitimately, and honestly, there is no doubt. We should withhold our promise to vote for a candidate, until he had assured us that he on his part would vote for no bill that would militate against the welfare of the Church. We might depute true and faithful agents to those strong-holds of our enemies, (for enemies we cannot but account them,) where they have got the ascendancy, and endeavour to unseat them, and supply their places with good and loyal men. In respect to churchwardens, and synodsmen, or what are now termed sidesmen, as well as members of Town Councils, this has been effected; and what reason is there that larger birds of prey should not share the same fate? This would be simply to meet the opponents of the Church by weapons of their own construction. But there is another class of members of our legislature with whom we have to deal, namely, the younger ones. With all respect and deference to them, there exists a vast deal of ignorance among most of them, of the nature and merits of this question; and we cannot be surprised at this, when we consider the length of time it has been agitated, the garbled statements that have been made, the vast amount of false information given, and the assiduity with which it has been pursued, that its effects have been telling upon their minds. A great many weeds have to be rooted up out of such soil as this, before it can be cultivated to advantage. When this is done, and it is a great comfort that we have so many in the land that can do it,—can dispel the mist, and set the truth before them,—they will then know how to value the Constitution, and become true members of it.

There is and has long been an engine of mighty power in this

<sup>1</sup> NOTE BY EDITOR.—On referring to the proposal made in the first instance for the formation of a Church Defence Association in Cambridge, it will be seen that this was one of the main objects contemplated.

country, for good and evil, the Press, and it is to be feared that it has operated for many years more for evil than good. May we not be able to reverse the lever, and so to ameliorate its operations? While we encourage and patronize those journals, and the men who conduct them,—who advocate our cause, and support our principles,—should we not endeavour to enlarge their field of labour, and lend assistance to their means of disseminating the truth. This may be done individually, and by various ways and means, more especially by the Clergy and landholders in country parishes; and there is little doubt it has been done to a certain extent, and some effect produced. The Book-hawking Society is doing an untold amount of good, which will become more apparent ere long, and we occasionally hear, without any regret, of the death of a penny or halfpenny paper. Our favourite poet has said, “the evil that men do lives after them;” it is to be hoped, that the evil which is done by certain of the Newspaper editors will not long survive. The mischief a licentious press has done in America is an example of warning to us; and we shall have an arduous task, not only to counteract the evil effects the press has produced in England, but to divert its energies to a nobler purpose, that of bringing men’s minds to a knowledge of the responsibility that rests upon each and all, as citizens and Christians. Meanwhile our grateful thanks are due to that portion of the public press which has, through evil report and good report, assisted us in a good cause, with hopes that they may be encouraged to pursue the same course, by receiving more support from the friends of the Church.

It must be a source of gratification to us, that we may look upon a great number of the Wesleyans as auxiliaries, as many of them have advocated our cause, and we have the ardent wishes of a great portion of them for our future success in defeating the plans of the “political Dissenters,” which are considered by them, the Wesleyans, as most dangerous and unconstitutional. And again, we must not forget, or overlook the services, that many of the Nonconformists, who hold a high station in society, for their ability and talents, have rendered us, by openly exposing, and contradicting the false assertions of these designing men.

Our motto is “Defence, not defiance,” Our duty is to defend rights and privileges hallowed by the prestige of sixteen centuries in our Church and State, sanctioned by the authority of our Blessed Saviour, and His Apostles, and founded upon the example laid down for us both in the Old and New Testament. To guard and protect these from sacrilegious spoilers, we must be on the watch, and it will require a vigilant one. We have gained what may be termed a victory; the assault upon our outworks has been repulsed. Let us take care we do not play into the hands of the enemy. Too much of this has been done already, and they are continually on the alert to take every advantage of our weakness. They have told us that no concession we may make, short of giving them the supremacy over us, will satisfy them. Their cry is, “Who shall be lords over us?” as if they had been tyrannized over, whereas the reverse is the case, and has been for half a century. These “political Dissenters” sought once for toleration, then for equal rights; they obtained both, and more; and now they seek to get the dominion over us. It will be our fault if they get it. It is one thing to live in Christian charity with them; this is our plain duty; it is another to pander to their depraved appetite for power and misrule, to do this is a sin, the sin of Saul, when he pleased the people, rather than God.

Dissenters will never be induced to come into the bosom of the Church by the Clergy truckling to them, or placing themselves on an equal footing with them. We may be sorry for their error, but to laud and admire them for it, is to acknowledge we are wrong and they are right. This is to further the separation of Church and State, and to assist the "Liberation Society" in all they wish for. Out of the 14000 parishes in England not more than 5500 petitions were sent up to Parliament against the Abolition Bill. Does not this shew a great want of unity among us? In almost all rural districts the Clergy can do any thing they set their minds to, and if they had been with us as a body, our petitions might have been double the number they were. We have to gain these over to work with us, and then we shall be united indeed.

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*The two following papers were prepared for the Congress, but not read, for want of time.*

## UNION AMONG CHURCHMEN.

By MR CLABON.

THERE are but few members of the United Church of England and Ireland who would not admit, as matter of theory, that one great element of the strength of that Church consists in union among its members; but the great body of such members do not recognize this truth by their conduct, and many act in direct opposition to it. The high churchman, with exalted ideas of priestly power, and advocating the necessity of ritualistic observance, looks down, with a feeling akin to contempt, on his low-church neighbour, who meets Dissenters on the same platform, and is inclined to preach of faith, without sufficiently insisting on the necessity of good works. The latter, when the bell for daily prayer reaches his ears, and when he hears of an offering of flowers to beautify God's house, thinks that his brother is hurrying off to Rome. Each looks on the other with distrust and aversion because they disagree in non-essentials, instead of considering that they are working in unison on all main points; that they worship the same God—Creator, Redeemer, Sanctifier; that they have the same holy book to guide them; that they belong to the same Church; that they are equally earnest and laborious in instructing those under their respective charge in the way to heaven, and in ministering to the temporal wants of the poor. One is of Paul—the other of Apollos—when the only question for each ought to be, Am I of Christ?

It were indeed to be desired that in our Church there were such union that the terms High and Low Churchman, or the intermediate designation of Broad Churchman, did not exist;—that all could call each other simply, members of the United Church of England and Ireland. That differences of opinion should exist is among the necessities resulting from our imperfect nature and limited vision. Here on earth they must and will continue to exist under any circumstances; and the true wisdom of a Church consists in this, that she gives much latitude to her members for non-essentials, but counsels union. We may well take a lesson from the Church of Rome. She directs the burning zeal of her erratic children into channels tending to exalt her. We are too

apt, by requiring rigid adherence to strict rule, to convert into an enemy the man whose vigour and energy would have been most useful to us as an ally.

Difference of opinion in non-essentials and union are in fact compatible; and the object of this Paper, written at short notice, amidst the hurry of business, is to assert this now most necessary truth, and to apply it to those matters, not in any way savouring of doctrine, which are yet of so much importance to our Church.

Is Union necessary for such purposes? We shall all with one voice say that it is.

How then are we to unite.

The Church has an admirable organization for spiritual purposes. Each incumbent is the head of his own parish. The Rural Deanery comprises a few parishes, and the Clergy, meeting in the Rural-decanal Chapter, confer and act together. The Diocese comprises many Rural Deaneries, and the Bishop and his Archdeacons rule them all. The Archbishops and Bishops represent the Church in the great council of the nation, and meet from time to time to promote unity: and the Convocation of Bishops and Clergy is beginning to revive its dormant action. All this sounds well, for union in feeling would be useless, unless there were organization to carry it out into action.

But one thing has been wanting. The organization has been of the Clergy, and not of the Church. The lay members of the Church have not been represented.

Now the organization of the Clergy alone does not suffice for the wants of the Church. Each clergyman has to instruct his flock in matters of doctrine. He has services to conduct, schools to superintend, charities to manage, the poor to minister to. The duties of his cure are such as ought to occupy (and thank God they do generally occupy) his time. He has but little opportunity to combine in action with other clergymen, and with his superiors in the Church.

And if he *had* time and opportunity, it is a question (with all respect be it said) whether his education and habits fit him for the active struggles of life. He has been brought up in the cloister. He has not mixed with the grave business of the outer world; and it often therefore happens that he is not well suited to join actively in the defence of the Church against the unscrupulous men who attack her in her temporalities, and in the exalted position which she occupies as the sister of the State in matters pertaining to religion.

It is now generally admitted that the lay members of the Church should be joined in the organization of her forces. They are better fitted to perform the secular work which is necessary for the defence of the Church. There are petitions to be prepared to the Queen and the Parliament; peers and members of Parliament must be awakened and kept alive to their duty, directly, and through their influential constituents; the Clergy must be kept informed of all attacks on the Church;—in fact there is a vast quantity of secular business to be transacted, in order that the union of Churchmen may produce proper fruits. The Clergy alone are unable, from pre-occupation, and unfitted by habit, to act in such matters; which would therefore be neglected if laymen did not come forward with their time and their energies and their business habits, to offer therewith to our Lord and Head.

The Committee of Laymen, with reference to Church Rates, and the Church Institution generally, have been formed for the purpose of supplying previous defects in our organization. The latter as being managed

by the nominees of the Clergy, and therefore possessing their entire confidence, may perhaps by this time be considered as a body calculated to supply what was needed, i.e. lay help. Members of all shades of opinion are to be found on its council and committee; and differences of opinion on matters of doctrine and practice cannot be broached in its deliberations.

Thanks be to God, that union among Churchmen is thus far advanced;—that the Clergy and Laity are now meeting nearly over the whole of England in the Ruri-decanal districts;—the Clergy consulting the Laity in their course of action;—the united body instructing their representative in the central body to act for them;—and the central body active and diligent. There is now a well organized system of defence and action, where formerly every one was for himself, and there was no effectual union.

Many important questions arise as to the *modus operandi* of this union. Shall it be negative only, for purposes of defence? Shall it be positive, for promoting legislation, and if positive, to what extent shall it go, in suggesting laws?

The following propositions are brought forward for consideration:—

1. That it is the duty of all members of the United Church of England and Ireland to unite for defending the Church against their common enemies.

2. That by way of instance, such union ought to take place for opposing the following measures:—

(1) The Abolition of Church Rates.

(2) The demand by Dissenters for liberty to perform their services in Churchyards.

(3) The demand by Dissenters to be associated with Churchmen in managing the School Endowments of the Church.

3. That in matters involving important principles, and where it is desirable that there should be direct action instead of opposition, the opinion of a considerable majority of members of the Church, to be carefully ascertained, should be adopted by all as a rule of action.

On the first of these propositions it is hardly necessary to dilate. Every true Churchman must consider it a duty to unite with his brethren in opposing the enemies of the Church.

It will hardly be denied that the Church has enemies. The Liberating Society, who “wish to apply to secular uses, after an equitable satisfaction of existing interests,” that is, interests of living incumbents, not future ones, “all national property now held in trust for the United Church of England and Ireland, including spiritual tithes, although given by the proprietors of land, for the benefit of their own estates,” are among her enemies. It needs not to make further inquiry. This Society, numbering influential members of Parliament among its subscribers, and which has raised a large fund for attacking the Church in Parliament, wants not only to abolish the Rate by which she maintains the fabric of her sacred edifices, and provides for the performance of decent worship to Almighty God in them, but also to appropriate for secular purposes the tithes given by lords of manors for the maintenance of her Clergy, the property given for the support

of her bishops and dignitaries, and the endowments given for the education of her children: to sweep away all that she has of temporalities: and this, while the estates and funds given to Dissenters for purposes of worship, and support of ministers, and education, are to be deemed sacred.

Surely then there ARE enemies, and we need not further consider whether it is the duty of Churchmen to unite to oppose them. We emphatically say, that the man who sits at home at ease, when he ought to be active in opposition to such enemies, is not doing his duty to his God or to his neighbour.

The second proposition mentions instances. The subjects of prominence during the last session are selected.

(1) Church Rates. There are many who think that some legislative action is necessary, either to exempt persons, or to limit objects, or to throw the rate on the landlord, or to improve the method of collection: all these persons, necessarily, would unite in opposition to total abolition. The number of Churchmen who desire total abolition is infinitesimal.

(2) Use of Churchyards for dissenting services. To permit the Mormonite or Atheistic oration to be delivered in God's Acre, the Unitarian and the believer in Christ as God to perform holy services side by side: here there can be no question. A few mistaken members of the Church may join the clamour for a voluntary system of supporting churches and the service therein. Surely no member of the Church could support such a measure as that of Sir Morton Peto.

(3) And the same may be said of Mr Dillwyn's measure, generalized in Session 1861 so as to permit the appointment of persons to act as trustees who are not of the same religious party as that of the foundation, but intended to admit Dissenters into the management of Church schools—a measure which can hardly be said to be supported by argument, which is simply an impudent attempt to despoil the Church of her rights, after she had conceded to the Dissenter a provision, now made into law, that no child should be compelled to be instructed in the doctrines of the Church, whose parents conscientiously object to the same, excepting where the endowment expressly provides that such should be done.

So far it may perhaps be said that all members of the Church are agreed, and that all that is necessary is to awake out of slumber, to organize, to act; but the third proposition will perhaps elicit difference of opinion, and it will be well to discuss every view, the subject being just now of the greatest importance.

The proposition is that in matters not involving important principles, and where it is desirable that there should be direct action, instead of opposition, the opinion of a considerable majority of members of the Church, to be carefully ascertained, should be adopted by all as a rule of action.

Whilst the Church confines itself to *oppose* the measures of its enemies, there will not be much ground for difference of opinion. But it may sometimes be desirable for the Church to bring forward a measure of its own; and here there may and probably will be many views.

Let us take Church Rates as an instance. We are well agreed in opposing total abolition. This has been brought forward many times, and the agitation will probably be continued. This alone perhaps is hardly a sufficient ground why, in the interests of the Church, there should be legislative action, but the law of Church Rates is notoriously

faulty. It wants amendment on several points; and it is submitted that it is now desirable that the Church should have a measure of its own.

Several modes of settling the question have been brought forward, among which may be named the following :

Self-exemption of persons.

A fabric-rate compulsory, with a voluntary worship-rate.

Excuse of payment by the vestry.

Transfer of the charge to the Landlord, increased powers, by assimilating the making and collecting of the rate to the poor-rate, and otherwise, being associated with these different suggestions.

The first of these suggestions was that recommended by the Committee of the House of Lords. I venture humbly to express the opinion, that to allow any one who pleases to exempt himself, is to give up the principle of a national Church altogether. It follows that this suggestion does not come under the proposition now under discussion, for it involves an important principle. The Church must oppose.

But the three other suggestions do not, it is submitted, involve important principles. And if therefore any one of them, or any combination of them, should appear to form a basis for settling the question, and the feeling of a majority of Churchmen should be favourable, let the minority be guided by the majority.

If some such proposition as this is not understood amongst us, one of these two things must happen, viz.: Either the Church must confine itself to opposition, or the members of the Church will be at variance with each other, and its enemies will exult at the internal divisions which prevent her from acting.

It is not suggested that discussion should be prevented. By all means let there be discussion. But when all views have been calmly considered, and a result is attained, and a considerable majority is in favour of any proposed settlement of the question, then let the minority acquiesce, so that union among Churchmen may remain unaffected.

If feeling should arise in the discussion leading to evil results, or if there be not a large and very decided majority, the subject should drop, and the action of the Church remain one of simple opposition.

May our Great Head be with us, and approve our humble attempts to preserve our pure and scriptural Church from attack, for the benefit of our country, and for His Glory!

## OF LAY COOPERATION WITH THE CLERGY OF A DIOCESE.

BY THE REV. J. B. SWEET.

A PRIME feature amongst the many valuable characteristics of that plan of Lay Cooperation which Mr Hoare has commended to the Church throughout the length and breadth of England and Wales—and which he has happily assisted to reduce to practice in not a few

of our Dioceses—is, that whilst it avoids the perils of *election*, it *preserves intact* the ancient clerical organizations of this Church and Realm.

No danger to those canonical and constitutional bodies could therefore arise from the possible but most improbable *failure* of his plan: an advantage which could not be predicated of any plan which proposed a *fusion* of Laity with the Clergy in their Chapters and Synods.

Mr Hoare's plan, as hitherto developed, affects chiefly the cooperation of Laity with Clergy in their *Decanal* organizations.

It embraces also a scheme for their *parochial* cooperation; and it has perhaps an indirect connexion with the *Provincial Synod* of Canterbury, by means of "The Church Institution."

But I am not aware that he has hitherto thought it opportune to propound any definite plan for Lay Cooperation with those *Diocesan Synods*, of which I spoke last night, as being 'suggested by Scripture; sanctioned and universally adopted by the Primitive Church; reaffirmed at the period of the Reformation; and recently declared by the legal authorities of the State, to be available at the discretion of any and every individual Bishop.'

Should it seem good to him, or to any other person, to devise a plan for Lay Cooperation with the *totus clerus* of a *Diocese*, or with representatives of such Clergy specially appointed for such purpose in their proper Synod, it may not be amiss to set briefly before him a few leading ideas interpretative of the peculiar purpose, functions, and most important ecclesiastical and spiritual ends of a Diocesan Synod; lest he err through ignorance thereof.

I. I may premise that one distinctive feature of an *Episcopal Body*, (i. e. of the Church,) as contrasted with a *Congregational* or *Independent Body*, is the mutual coherence, support, and unity secured by the true action of Episcopacy.

II. That the true idea of Episcopal Government (so harmonious with the traditions, instincts, and privileges of Englishmen) is that it is *Constitutional*, and not despotic or autocratic.

III. That the guarantees of its constitutional character are *not* (as seems to be the general opinion) the mere claims of a *Dean and Chapter* to be the Bishop's Council, and *not* the mere limitations imposed by Canon and Civil Law upon his power of interference with the parochial clergy in matters ritual, doctrinal, disciplinary, or otherwise; but that these guarantees embrace also the right and title of his *presbyters* to be *convened* by him, to have free *access* to him, to *take counsel* with him, and to submit to him their *difficulties*, their *gravamina*, and the proofs of their faithful labours, in *Diocesan Synods*; and, in turn, to be consulted by him as his "*Corona Presbyterii*," and to receive from him the communications of superior Councils.

IV. No Diocese can therefore be said to be completely organized, no Bishop to have all his proper sources of influence and usefulness open to him, no body of parish priests to have their rightful heritage of Episcopal support and mutual succour, no Church to have her bonds of unity in full force and action, no Provincial Synod to have the proper means of promulgating its decrees,—where Diocesan Synods are disused.

V. And it must needs result from such disuse, (1) that the Clergy of any given Diocese *suffering from it*, will manifest, in their indi-

vidual action, the Independency of Congregationalism, rather than the *Unity* of an Episcopal Body; and (2) that the government of the *Bishop* will assume more of an autocratic than of a constitutional character;—a disadvantage hardly qualified, and by no means counter-balanced, by the intervention of episcopally appointed channels of communication, whether archdeacons, or rural deans, or bishops' secretaries.

VI. It will further result from the abeyance of Diocesan Synods, that the greatest means at a Bishop's disposal for bringing up his whole Clergy to an average of activity and zeal more nearly approaching than at present the standard of his *best* parish priests, must needs be *unavailable*; for no other occasion of comparable value can occur for interchange of experience, and comparison of results, under guidance of the chief pastor, and for determining on united and improved methods of working out our ministry in any of its varied departments.

VII. Nor can it fail to follow from such a perpetuation of individuality and isolation among the parochial Clergy, as is *involved* in the disuse of Diocesan Synods, that mutual suspicions, party spirit, and weakness of parochial administration, will be fostered rather than removed; no conjoint Diocesan work being constitutionally resolved on and carried out by all alike; no mutual questions put and explanations given; no bond of brotherhood visibly manifested in conference and prayer, or sealed in Holy Communion; no spiritual Father's voice filially heard by the one family of presbyters.

VIII. It is from this cause, in a very great degree, that at the present day so much opportunity exists for disaffected observers and violent partizans to *contrast* with virulence the habits of one parish priest with those of another, to ridicule idiosyncrasies, and to exaggerate differences; for a Clergy deprived of their Diocesan Synods, and left to a system of semi-independency, are like a card which lies on a table with the prismatic colours painted in their individuality upon it; instead of resembling, as they ought, that card in revolution, when its colours are blended into the light of day by active co-operation.

IX. But had I even more time than an hour stolen from the night, after the three absorbing Sessions of our Congress held yesterday, to vindicate the claims of my order (and therein of all the Laity of our parishes likewise) to the revival of Diocesan Synods, I could not better fulfil that object, or meet the wishes of him who at our latest Session asked me to prepare this Paper, than by summing up the leading ideas of a Diocesan Synod in the language of our Reformers.

*Reformatio Legum Ecclesiasticarum, A.D. 1571. § De ecclesiâ et ministris ejus illorumque officiis.*

Cap. 19. *De Synodo cujuslibet episcopi in suâ diœcesi.*

“Quilibet episcopus in suâ diœcesi habeat synodum, in qua cum suis presbyteris, parochis, vicariis et clericis, de his agat rebus quæ pro tempore vel constituenda sunt vel emendanda. Etenim aptissima profecto medicina synodus est ad castigandam negligentiam, et tollendos errores, qui subinde in ecclesiis per diabolum et malos homines disseminantur: fietque ut per hujusmodi synodum conjunctio et charitas inter episcopum et clerum augeatur et servetur. Nam ille suos clericos

propius cognoscet et alloquetur; atque illi vicissim coram eum audient, et quando rei natura postulabit, interrogabunt."

Cap. 20. *De tempore et loco synodi episcopalis.*

"Singulo quoque anno synodus ab episcopo indicatur...Locum vero in sua diocesi diligit sibi episcopus quem omnibus, qui accessuri sunt, judicaverit esse commodissimum. A synodo vero nulli ex clericis abesse licebit, nisi cujus excusationem episcopus ipse approbaverit. Et ipse cum primis præsens adesto episcopus et (quemadmodum par est) synodo præsit; quem si gravissima causa fortassis abesse coegerit, ejus loco synodo præsit archidiaconus."

Cap. 21. *De forma habendæ synodi,*

Provides for the commencement of the Synod by an early public service, consisting of Litany, Sermon, and Holy Communion; after which the Bishop and whole Clergy are to retire for the orderly discharge of their work, *exclusis omnibus laicis, iis exceptis quos ipse manere jusserit*; in other words, the officials alone of the laity remaining with them.

Cap. 22. *De rebus in synodo episcopali tractandis,*

Exhibits a wide field of usefulness to the Diocesan Synod in relation to the correction of errors, whether in doctrine or ceremonial; the settlement of disputes and controversies; enquiries into the care taken to celebrate the Church Services and Offices according to law; and thus proceeds:

"Et in summa quæcunque ad utilitatem populi Dei visa fuerint pertinere, integra fide ac singulari diligentia tractentur. Ibi de quæstionibus rerum controversarum interrogabuntur singuli presbyteri. Episcopus vero doctiorum sententias patienter colliget," &c.

Cap. 23. *De Synodo concludendâ.*

"Non permittat episcopus ad multos dies perferri synodum,...quia neque pastoribus neque gregibus conducit ut a se diu utrinque disjungantur."

X. From all that has been here advanced it will be plain to the promoters of Lay Cooperation, (among whom I humbly desire to be numbered,) that nothing can be done to impair the exclusively clerical constitution of Diocesan Synods, which would not, far more than *pro tanto*, diminish their peculiar powers of usefulness, and which would not in fact destroy their character.

XI. If however a method can be devised, as safe as Mr Hoare's system of Lay Consultees for Deaneries, by which the powers of Diocesan Synods in some of their fields of action can be made greater for the glory of Almighty God through Lay Cooperation *with* them, but not *in* them, I shall fully share the common joy of this Congress and the Church.

XII. And if, as is morally certain, a speedy subdivision of several Dioceses is found essential to the effective action of such Synods, I do not apprehend that our rejoicing will be the less.

But God forbid that the too proverbial "difficulties" of that subdivision should become an excuse for a further abeyance of the Synod!

XIII. The assembly of the Diocesan Synod (though it be of

enumbrous magnitude) is a duty within a Bishop's immediate power of fulfilment; while the subdivision of the Diocese is not. The *former* therefore is the more pressing obligation; and its discharge will unquestionably facilitate the realisation of the *latter*. The duties, the means, and the beneficial results, are inseparably linked together.

For the convenience of the unlearned a translation of the foregoing Latin paragraphs is subjoined:—

*Reformation of Ecclesiastical Laws, A.D. 1571. Of the Church, its Ministers, and their Duties.*

CHAP. 19. *On the Synod of each Bishop in his Diocese.*

Let each Bishop hold in his Diocese a Synod wherein, with his priests, incumbents, vicars, and clerks, he shall treat of constitutions or reforms, as occasion requires. For, in sooth, a Synod is the most suitable remedy to apply for the correction of negligence and the removal of errors, which are wont to be spread in churches by the agency of the devil or of wicked men; and the tendency of a Synod of this kind will be to cement union and good-will between the Bishop and Clergy. For the Bishop will learn to know his Clergy more intimately, and will address them in person; and the Clergy will listen to his words, and when the case demands enquiry, will ask him questions.

CHAP. 20. *On the time and place of a Diocesan Synod.*

Let a Synod be held by the Bishop every year. For such Synod the Bishop shall choose in his Diocese the place which he shall deem most convenient for those summoned to attend it. Let no clerk absent himself from the Synod, except on an excuse approved by the Bishop. Let the Bishop by all means be present in person, and, as is meet, preside over the Synod; but if perchance some most weighty reason prevent his attendance, let the Archdeacon preside in his stead.

CHAP. 22 (second paragraph).

And in fine, whatsoever things shall appear to concern the interests of the people of God, let them be treated with honesty, fidelity, and unwearied diligence. In controverted questions, the opinions of the priests present shall be asked. The Bishop shall patiently collect the views of the more learned.

CHAP. 23. *On closing the Synod.*

Let not the Bishop permit the Synod to be protracted many days, because it is not expedient either for pastors, or their flocks, to be long separated from each other.

TRINITY COLLEGE, CAMBRIDGE,  
Nov. 30, 1861.

THE following paper was afterwards referred to by the Rev. W. J. Beamont in the discussion on the Cooperation of Clergy and Laity. It was put forth by the Church Defence Association in Cambridge.

## JOINT ACTION OF CLERGY AND LAITY.

A SOCIETY intended to ramify through the world, and bound together by ties of the highest and most enduring character, was founded by Christ and his Apostles. In the welfare and extension of this Society we find, at the beginning, that every individual member, whether Clerical or Lay, was interested, and questions of importance were decided as they arose, by the consent of the whole body. Thus in the 6th chapter of the Acts, the people select, the Apostles ordain, seven deacons. In the 15th chapter, a council of Apostles and Elders

is held at Jerusalem to discuss the case of Gentile converts. As the area of the Church increased, it was divided into ecclesiastical districts, over which, according to their size, (1) Bishops, (2) Metropolitans, or (3) Patriarchs presided.

"When anything of more than ordinary moment occurred," writes Mosheim, "the Bishop (1) called together the Presbyters, and consulted with them as to what was necessary or proper to be done. Having thus taken counsel with the Clergy, he next convened a general meeting of the people, (to whose determination everything of importance was always finally referred,) and submitted to them for approval or rejection the measures which appeared to him and the Presbyters as either requisite or eligible to be pursued. Assemblies to discuss matters of more extensive import (2) were summoned by the Metropolitan, and attended by the Bishops within his jurisdiction; and (3) the office held by the Metropolitans in their respective provinces was assigned to the Patriarch in respect of his Patriarchate. When the whole Church was to be consulted, the Bishops from all parts of the world were summoned by the command of the Roman Emperor. The decrees of these councils, representing the collective wisdom of the Church, the Bishops communicated to the Clergy and Laity in their respective dioceses<sup>1</sup>."

The theory of the National Church in our own land has ever been to maintain the harmonious cooperation of Clergy and Laity, in the great work of spreading Christ's kingdom. Thus in all causes, Ecclesiastical as well as Civil, the chief government is committed to the Crown. See Art. XXXVII. For the enactment of spiritual laws affecting the Church, the Act 25 Hen. VIII. c. 19, requires that Licence *del Roy* should be given to the Convocation of the Clergy; and sometimes the great Council of the nation in Parliament ratifies what is done. In Anglo-Saxon times, Clerical Canons were ratified by the subscription of the King and the *Witenagemote*.

"It was the business of the Bishop to summon the Clergy of his diocese twice a year to a Diocesan Synod. The Synod consisted only of the Clergy of the Diocese; at its close a select number of Laymen were invited to join the Clergy, and the entire meeting lasted three days. Each meeting was opened by prayer; the Bishop then delivered a Charge, in which he promulgated the decrees of the national Council, and explained the regulations which he wished to enforce in his Diocese. After this the Clergy were permitted to deliver their sentiments individually without restraint; they were expected to give an account of the state of their several parishes, and to explain the difficulties with which they had to contend in the government of them; and especially to claim the aid of the Bishop against powerful offenders, who defied the discipline and censures of the Church. The Diocesan Synods were also, in part, courts of judicature, before which, the Clergy who had complaints against any of their brethren in the ministry, might sue for and obtain justice. From these inquiries the Laity were excluded; but in another stage of the proceedings, they were invited to come forward, and say if they had any charge to bring against any Clergyman who had neglected the duties of his profession, or violated the rights of his fellow-citizens<sup>2</sup>."

<sup>1</sup> Even if the Bishops and Presbyters alone gave a definitive vote in these early times, the people were at all events present, and gave their concurrence; an additional interest was thus imparted to the proceedings, a civil sanction was added, and practical results no doubt would be greatly facilitated.

<sup>2</sup> See Martineau's *Church History of England*.

Closely connected with Diocesan Synods, was the practice of the Visitation of each parish by the Ordinary. The original rule was, that the Bishop should visit every parish in his Diocese once a year; but subsequently it was found convenient to convoke Clergy and Laity to a General Assembly, and there discuss the wants of the whole Diocese, and of particular parishes.

For 600 years the Bishops personally visited their Dioceses, and were assisted by seven Deacons in each Diocese. After that, they had authority, in case of sickness or any public concern, to delegate priests or deacons to assist them; and thereupon, as it should seem, they canonized their great Dioceses into Archdeaconries, and commissioned the Archdeacons to visit and inquire, and to give them an account of all at the end of their Visitations; reserving the third year to themselves, to visit the Churches, and ascertain by personal inquiry, amongst other things, how their substitutes, the Archdeacons, performed their duties<sup>1</sup>.

The intention, therefore, appears to have been, that a general discussion of the affairs of the Archdeaconry should take place at Archidiaconal Visitations. It was originally the practice that seven men from each parish, or even more, should be summoned to give an account of the state of that parish; the number varied at different times, and we have four, six, or eight, Laymen attending with the Clergy, as *Testes Synodales*; whilst, of late years, the duty of attending the Visitations of the Archdeacon has been committed to the Churchwardens and Sidesmen alone of each parish.

Descending to the smallest ecclesiastical divisions, the Church duly provides for the cooperation of the Laity in the instructions<sup>2</sup> given to Churchwardens, (see Canons); whilst in the ordination of Ministers, she solemnly asks the opinion of the people as to the character and qualifications of the candidates for Holy Orders.

Seeing that this principle,—that of the active cooperation of Clergymen and Laymen in the work of the Church,—pervades in theory the system of the Church of England, it appears that great advantages might accrue from its revival in our own day.

Thus, from the cooperation of Clergymen and Laymen in Episcopal or Archidiaconal Visitations, or from their combination in Ruridecanal Meetings, the following advantages might be expected:—

1st. The Bishop or the Archdeacon would be able to direct the special attention of the Clergy and Laity to matters of peculiar interest in their own neighbourhood; by means of the Queries issued previous to the Visitation, he might learn where the Church was weak, and would be able to take counsel with these friendly advisers on the best mode of repairing the breaches of our Zion, or increasing the efficiency of the Church's action. A discussion on such matters would bring the Clergy and Laity of the various parishes into friendly intercourse with each other on the basis of their common churchmanship; the experience of each might be adduced in reference to Schools, Libraries, Reading-rooms, Clothing Clubs, Savings' Banks, the extension of the Church system into the midst of crowded populations, the best method of counteracting the hostile influences of Dissent, the cultivation, among Churchmen generally, of a spirit of obedience to superiors, the infusion of fresh vigour into parochial work. Hints of this kind, given in a friendly spirit, might oftentimes remedy an evil, ere it excited the censure or

<sup>1</sup> See Stephens's *Laws affecting the Clergy*.

<sup>2</sup> See Canon 89, A.D. 1603.

provoked the attack of censorious and ill-disposed agitators. The sympathy of fellow-labourers would do much to remove the feeling of isolation which often creeps upon the Clergyman in his village, and send him back with renewed zeal and courage to his duty. The wants of the poorer Parishes might be made known, and the help of those whose inhabitants are richer might thus be enlisted.

2ndly. Against the Church of England are arrayed a number of sects with no common bond of agreement except the determination to cripple the energies of the National Church. These sects possess an efficient and widely-extended organization, by means of which they are enabled to act in concert throughout the country. Their organized schemes might be counteracted by the proposed plan of again calling into action the existing machinery of our Church system, and assembling Clergy and Laity at Episcopal or Archidiaconal Visitations, or at Ruridecanal Meetings. At these, the attention of those present might be directed to any measures seriously affecting the interests of the Church of England, such, for instance, as the recent Burial Acts, and especially the last Bill introduced by Sir Morton Peto, and the Endowed Schools Bill, &c.;—that part of the Divorce Bill which requires an incumbent to admit into his Church a strange Clergyman, for the performance of a marriage which he himself will not solemnize, as deeming it adulterous;—Sir John Trelawny's Bill for the Abolition of Church Rates. Had the voice of Churchmen been heard on these matters, the clamours of the opponents of the National Church would have been less able to prevail.

3rdly. The Colonial Church calls together its Clergy and Laity for consultation; the Episcopal Church of America (an offshoot from our own Church) does the same. Much of the vigour of Wesleyanism is due to the thorough cooperation of all the body, effected through the Conference.

The Church of England stands alone in the absence of systematic combination on the part of its members for the promotion of the welfare of Christ's kingdom in this land. Why should this be so? Surely, if union be strength, it were well that we met one another, plainly confessed what our difficulties were, and manfully resolved that, God helping us, we would go forth to meet them. In supineness, not in action, is the Church's danger; let us then resolve that each member of the same, in his vocation and ministry, will so labour, so combine, with his brother, that the whole shall grow through the land a holy temple unto the Lord.

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## DISCUSSION.

Mr R. REYNOLDS ROWE said that at present the cooperation of the Clergy and Laity was practically unknown. As a layman, he wished at the outset to enter his firm protest against the position suggested by the Rev. G. Venables in his paper, that the Laity wished to usurp the functions of the Clergy: no layman in England entertained any such idea. The Church of England Clergy were a

University-educated Clergy, and it would be a bad day for England when they were otherwise; but the University system of a three years' course of study tended to wean men from the world; for this dilemma presented itself:—if the young men retired from the world, and shut themselves up in their collegiate quasi-monastic mode of life, they were studious, and would become learned men; if, on the other hand, they mixed too much with the outer world they could not devote sufficient time to study: the remedy for this is, that the first position must be maintained, and then the cooperation of the Laity will supply their deficiency of worldly wisdom. The Laity, who come every day into active contact with the world and get all their sharp corners and peculiarities rubbed off, will form good and willing coadjutors with the Clergy, if the latter will but accept their services. A great mistake has hitherto been made by supposing that the Clergy are the Church, and the Laity have little to do with it: this error evidently arose at the Reformation, when the Laity were unlettered, and the Clergy were, as their title "clerk" implies, almost the only educated men in the land. But now we have an educated Laity, who are able and willing to assist in any parochial work that the Clergy may wish them to undertake. The Laity do not desire to supplant the Clergy, but to work under their guidance, and in an humble spirit to say, "Lord, what wilt thou have me to do?" Many of the sermons preached in our churches are unsuited to this nineteenth century; educated laymen, who take their idea of the standard of modern literature from leading articles in our principal newspapers and magazines, become estranged from the Clergy when they preach Sunday after Sunday dry essays in the archaic language of the Elizabethan era. The Clergy may find the pulpit an engine of vast power if they will make its teaching in consonance with the wants and spirit of the age. Non-residence of Clergy has done much to estrange the Laity; for what cooperation can there be between the laymen in a parish and their minister whom they only see on Sunday? The Offertory is often distributed by the minister as he alone pleases. The Old Schools of Cambridge may be cited as an example of the loss the Church and education sustain by clerical exclusiveness: at the end of every year the treasurer's account shews a deficit: the reason is obvious, every member of the Committee of Management is a Clergyman, no layman is allowed to take any part in it; it is practically as though the Clergy say, "Give us your money: we will spend it for you,"—thus the Laity have no sympathy with the work, take no interest in it, and only subscribe niggardly to its support.

(The Rev. W. J. BEAMONT here interrupted the speaker, to state that the Trust Deeds constituted the Parochial Clergy alone Governors of the Old Schools, and that though they were desirous of availing themselves of the help of the Laity, and had often discussed plans for that purpose, they had not the power of associating Laymen in the management.)

Mr Rowe resumed. He begged to thank Mr Beamont for verifying his statement respecting the existence of such an anomaly. There are many ways in which the Laity can help the Clergy; for instance, in a poor benefice the Laity would willingly subscribe money towards a parsonage-house, and a loan from Queen Anne's Bounty could be added to it: then, to prevent a heavy annual tax upon the Clergyman in the shape of one-thirtieth of the loan repaid every year, the Laity

would raise an annual subscription among themselves. Again, the Laity could often be induced to raise an annual sum for insuring the Clergyman's life for the benefit of his family. The superintendence of the Sunday-school could in many cases be done by a layman, and then the Clergyman would be relieved from that terrible exhaustion he labours under after a full Sunday's duty. There are in all town-parishes steady discreet men, retired tradesmen and merchants, who would willingly take counsel with the Clergy, and act as secretaries and treasurers of the local institutions, and otherwise relieve the Clergy of much merely mechanical work they now do. There are many earnest laymen to be found, who wish to cooperate with the Clergy, and are desirous to extend the right-hand of fellowship to them. These earnest laymen are willing, as they pass down the vale of years, to work in and help forward the Church Militant here on earth, as a preparation, through the tender mercies of our Saviour Jesus Christ, for their jubilant entry into the Church Triumphant in heaven.

The VEN. ARCHDEACON DENISON considered no set of men had been worse used than the Laity. The Clergy should not be so arrogant, as they too often are, and the Laity would be more disposed to assist them. In the consideration of this subject, the difference between the residents in a town parish and a rural one must be borne in mind; in the former, a Clergyman can readily obtain every sort of kind assistance, but in the latter it is exceedingly difficult to obtain lay aid.

In Somersetshire there is a general desire for cooperation between the Clergy and Laity, and the Archdeacon remarked, that in his own parish their conferences were most successful, and not least agreeable, when held over his dinner-table.

His friend Mr Hoare laid it down most strongly that there must be a Church Defence Association in every Parish; but he (the Archdeacon) thought this utterly impossible. Whatever the Laity might be in other places, in his own neighbourhood he thought they would be found to understand the manufacture of their own special agricultural produce, but would leave other matters to the Clergy.

Mr HOARE requested permission to explain, which the chairman readily granted. He then said that he must remind the Archdeacon what high compliments he had been known to pay to the Churchwardens of his Archdeaconry, even instituting a comparison by no means unfavourable to the Laity between them and the Clergy. As regards Local Associations for Church Defence, the Archdeacon had quite mistaken his meaning. What he contended for was, the organization of all our Parishes, with a view to the cultivation, as far as possible, everywhere, of a missionary spirit. This he had authority for saying was considered likely to be specially useful to the younger Clergy, who had their habits to form for their future lives, as to parish work. He begged also to reiterate that harmony and cooperation may be promoted by the simple expedient even of tea-meetings; and he would remind the Archdeacon of the large boiler which he had seen in the beautiful meadow facing East Brent Vicarage, where tea had often been made at their harvest-home for hundreds of happy villagers and their friends.

Mr BERESFORD HOPE said he hoped some definite scheme would be discussed whereby cooperation between Clergy and Laity might be secured. He thought a Congress like that had something to do besides talking about tea-meetings and dinners; and he had hoped that some-

thing would be done to settle the important question of a central representation of the Church Laity<sup>1</sup>.

The Rev. W. J. BEAMONT explained that the Church Defence Association in Cambridge had issued a Paper upon the "Joint Action of Clergy and Laity." They first asked the Bishop to fill up the vacant Rural Deaneries in this Diocese, and were glad to state that his Lordship had complied with their request. He gave a short sketch of the mode of cooperation which they proposed, and called attention to the paper of the Church Defence Association on Joint Action of the Clergy and Laity. (See p. 158.)

The meetings suggested in this paper would cause much useful discussion in which valuable opinions would be elicited. At present however the Church Defence Association in Cambridge are waiting for the Rural Dean to take the initiative.

The Rev. JOHN MARTIN would not advocate anything like exclusive dealing; but from his constant intercourse with the Laity, he found that many tradesmen, who are consistent churchmen, think they ought to be better supported by members of the University and by their brother Churchmen than they now are. A tradesman often thought it his interest to become a dissenter, because dissenters dealt as far as possible at the shops of their coreligionists, whilst churchmen made but little distinction, and were thus even accused of want of sympathy with their fellow churchmen.

The matter was not further discussed, the remainder of the evening being given to winding up the Congress.

Mr R. REYNOLDS ROWE, as one of the Secretaries of the Cambridge Church Defence Association, proposed that the most cordial thanks of the meeting be given to the Provost and Fellows of King's College, for kindly lending their magnificent Hall for the use of the Congress, and that the Venerable Archdeacon France, the President of the Congress, be requested to forward the same to the Provost and Fellows (*Prolonged cheering*). It had been too often held that College Halls were consecrated to dinners and examinations; it was pleasing to find a strong desire on the part of the authorities of King's College to remove any barrier that might prevent the more extended use of their Hall, and so to place the noble foundation of good King Henry the Sixth at the disposal of the friends of the Church.

Mr HENRY HEMINGTON HARRIS, a Member of the Committee of the Cambridge Church Defence Association, seconded the proposition.

The motion was put and carried amid repeated cheering.

The Rev. GEORGE WILLIAMS, B.D., Vice-provost, returned thanks on behalf of the Provost and Fellows of King's College. He agreed with Mr Rowe that their College Halls had been too exclusively restricted to dinners and examinations. He (Mr Williams) had been the means of having that Hall thrown open some years ago for a grand concert, which went off very successfully; but he did not think it was more *harmonious* than had been the debates of that Congress. He (Mr Williams) had not taken any part in the discussions, but he had derived great benefit as a listener.

The Rev. W. SCOTT expressed his thanks on behalf of himself, and

<sup>1</sup> Unfortunately both Archdeacon Denison and Mr Hope, having been detained elsewhere by business, were not present during the first part of this evening's session, when the important question of the central representation of the Church Laity by "The Church Institution" &c. was considered. See p. 158.

the other strangers, to the Church Defence Association in Cambridge for originating this the first Congress of Churchmen in England, for kindly inviting them from all parts of the country, and for entertaining them with such noble hospitality.

ARCHDEACON DENISON begged to thank the Cambridge Church Defence Association on behalf of the Oxford men, and hoped the latter would soon be able to return the compliment paid them.

Mr JACKSON, of Manchester, wished to thank those who had invited him there. He had derived great benefit from the Congress; and he threw out a suggestion that such an assemblage in their Free Trade Hall, at Manchester, would be productive of very successful results.

Major EGERTON LEIGH expressed the gratification he had experienced in coming to the Congress, and in visiting the fine buildings of the University.

BISHOP CHAPMAN rose for the purpose of proposing that the meeting give its hearty thanks to the Venerable the Archdeacon of Ely, for his able, patient, and impartial conduct, as Chairman of that Congress; he had been for many years absent in a distant see, and was very much gratified to attend such a meeting as this on his return to the old country, and to find so much earnestness, vitality, and good temper among all sections of Churchmen.

Mr J. M. KNOTT of Kenilworth seconded the proposition. At the close of a long life he was very thankful to observe that the Church of England was aroused to its duties, and that the labours of the Committee of Laymen were now bearing fruit.

The motion was put to the meeting, and carried by acclamation.

The CHAIRMAN wished to return to the Bishop and other members of the Congress his sincere thanks for the manner in which they had acknowledged his humble services. When asked to preside at that Congress he had been fully aware of his own insufficiency, but he thought he could not refuse, if his services were thought likely, in any way, to have a beneficial effect. He was sure the Congress was very much indebted to those gentlemen who had come from a distance to read such able and luminous Papers.

The Congress had certainly been more successful than he had anticipated; the Papers were not only excellent, but the discussions had been conducted with discrimination, good humour, and great ability. It was well known to be easy to write long Papers; and he confessed his astonishment at the skill and power of condensation manifested on that occasion by the several authors.

The thanks of the Congress were given to those who came from a distance, and these on their part thanked the Church Defence Association.

The meeting rose and sung the Doxology most heartily. BISHOP CHAPMAN closed the Congress by pronouncing the Benediction.

The members of the Congress were then invited by the Senior Proctor to his rooms in Corpus Christi College: and many accepted the invitation.

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## APPENDIX.

## A.

*Notes on the Hon. C. Lindsay's Article, "The Increase of the Episcopate."*

1. It is difficult to estimate the number of children ready for confirmation every year, as each Bishop enforces his own rules with respect to age. Assuming that 2 per cent. of the entire population are, annually, either 14, 15, or 16 years of age, then upwards of 400,000 young people ought every year to be presented to their respective Dioceses for confirmation. This would give to each Prelate about 14,000 candidates *per annum*. That this calculation is as nearly correct as possible, is, I think, evident from the census of 1851. The population of England and Wales was 17,927,609; the number of children of 15 years of age returned was 373,824, which is rather more than 2 per cent. of the total population.

2. Before the Reformation ecclesiastical affairs were, to a great extent, administered by the Bishops and Clergy in their national and provincial Synods. Henry VIII. made no change in this constitutional principle; on the contrary, he confirmed it by the Statute intituled "For the Restraint of Appeals" (24 Hen. VIII. c. 12). The Act intituled "The Submission of the Clergy" (25 Hen. VIII. c. 19) only bound the Clergy not to make any canons or constitutions without having previously obtained the licence of the King, and subsequently the royal assent; but no change, I apprehend, was made in the great principle that the Church had a voice in the determination of all questions that concerned her. Queen Elizabeth admitted this right, and King James I., in his Declaration prefixed to the Thirty-nine Articles, promises "That out of our Princely care that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have licence under our Broad Seal to deliberate of, and to do all such things, as, being made plain by them, and assented unto by us, shall concern the settled continuance of the doctrine and discipline of the Church of England, now established; from which we will not endure any varying or departing in the least degree." Surely the subdivision of Dioceses and the increase of the Episcopate is a "work which is proper" for the Bishops and Clergy "in their Convocation" to "do," inasmuch as the due administration of the functions of the highest order of the ministry, such as visitation and confirmation, &c., is necessary for the preservation of the spiritual health of the community. Let the Bishops petition the Crown for a licence to make some new constitutions with the object of increasing the number of their order and for subdividing into smaller portions the existing overgrown Dioceses of the Church of England. I apprehend, if the Crown assents, the acts of the Convocation (not being opposed to the Statute law) will necessarily take effect; that is to say, if no alteration is made in the roll of spiritual peers. This is a legal point worth investigation.

3. That three distinct ranks were established at a very early date is evident from the Council of Nice. There is indeed some reason for supposing that they were coeval with the times of the Apostles—at least, so near as to presume that this arrangement had been made by them. Scripture seems to point to a disparity in the first order of the ministry. It is clear that Timothy, Titus, Sosthenes, Clement, Epaphroditus, &c. were of

the order of Apostles. They, or some of them, addressed, in conjunction with St Paul, epistles to various Churches; they, with the Twelve, travelled from place to place preaching the Gospel; they, like them, were empowered to give the Holy Ghost by the imposition of their hands; they were sometimes called Apostles: see 2 Cor. viii. 23, Phil. ii. 25 (*ἀπόστολος* is the Greek word used in both these passages), 1 Thess. ii. 6, "we.....as the Apostles of Christ;" the pronoun "we" refers to St Paul, Silvanus, and Timotheus: see ch. i. 1. And yet they, I mean the Apostles of the second rank, were subject to the authority of the Apostle that ordained them. It appears to me that the threefold division of the Episcopate is implied in the Epistle to Titus. St Paul, as a chief Apostle, sends Titus to take the charge of the small Church in the island of Crete, which he was commissioned to govern as a Metropolitan (using the word in its ecclesiastical sense), under whom were *Bishops*. There is, I am aware, a dispute whether Elders and Bishops were different names of one order in the ministry; be that, however, as it may, there can be but little doubt that the *ἐπίσκοποι* were an order superior to that of ordinary ministers, as the very meaning of the word implies. For further information concerning the various ranks of the Episcopate, see Bingham's *Antiq.* Bk. II.

4. Objection has been raised against this plan, on the ground that it is unconstitutional. Now it so happens that the English Constitution recognizes a disparity of rank in the Episcopate. At present we have two, viz. Archbishops and Bishops, whose powers are clearly defined. The Act 26 Hen. VIII. c. 14 recognizes a third rank, called "Suffragan Bishops;" these had, I believe, no political status; they were Prelates of the realm, but had no seat in Parliament. They resembled the ancient "Chorepiscopi," for they were subject to the despotic authority of the Bishop of the See wherein they officiated. The plan advocated here is more constitutional than that carried out by Hen. VIII., inasmuch as it proposes to establish a rank of Bishops independent of the Prelates of the ancient Sees, but yet *canonically* subject to them. Besides, it should not be forgotten that the Archbishop of Canterbury is virtually Patriarch of the Anglican Church; indeed, the Lord Keeper, in the time of King James, styled Archbishop Abbot of Canterbury, "Primate and Patriarch of all his [i. e. the King's] Churches." See Rushworth, *Historical Collections*, Vol. I. p. 61, fol.

5. The Crown and Parliament has acknowledged the right here contended for. An Act intituled "For the nomination of Suffragans," (26 Hen. VIII. c. 14<sup>1</sup>) provides, that, "every Archbishop and Bishop of this realm, and of Wales, and elsewhere within the King's dominions, being disposed to have any Suffragan, shall and may, at their liberties name and elect..... two honest and discrete spiritual persons," whom they "shall present to the King's highness, by their writing under their seal, making humble request to his Majesty to give to one such of the said two named persons as shall please his Majesty, such title, name, style and dignity of a Bishop of such of the sees above specified." The principle of a real election is here recognized, the only difference advocated here is, that instead of the Bishop of the ancient see nominating and electing, this privilege should be extended to the Clergy and Laity of the Diocese wherein an election is to be made.

6. No doubt the kings of the pre-reformation period did frequently seize the Bishoprics and give them away to their own adherents, or rather I should say, obliged subservient Chapters to elect them: but this does not vitiate the great constitutional principle for which I contend, viz. that ac-

<sup>1</sup> This Statute, which made provision for the appointment of twenty-six suffragan Bishops, was passed in 1534, and is still in force. The scheme for increasing the Diocesan Episcopate to nearly fifty, was laid before the King probably in the year 1539. For a list of the proposed new sees, see Collier's *Ecccl. Hist.* Vol. v. p. 49, London, 1845, or Strype, *Ecccl. Memorials*, Vol. I. part II. p. 406. Oxf. edit. 1822.

cording to law the Chapter had the right *freely* to elect their chief pastor. In those days violence was the rule, order the exception. If precedents established by force are binding, by the same rule the chief magistrates of boroughs, and even members of the House of Commons, ought to be named by the Crown. The following decrees, statutes, and ordinances, prove incontestably the *right* of the Church freely to elect her own Bishops, even those who have seats in the House of Lords.

1. Decree of Wichtred, King of Kent, A. D. 692. See Johnson's English Canons, Vol. I. p. 127. Oxf. 1850.
2. Decree of Ethelbald, King of the Mercians, A. D. 742 (*ibid.* 238).
3. Legatine Canons of Ceglchythe, consented to by Alfwald, King of the nations beyond Humber, and Offa King of the Mercians, A. D. 785 (*ibid.* 269).
4. William of Malmesbury, A. D. 904, see Giles' translation of his Chronicle of the Kings of England, p. 127. See also Lingard's Anglo-Saxon Church, Vol. I. p. 91.
5. Magna Charta, A. D. 1215.
6. 2 Hen. III. c. 1, A. D. 1225.
7. 34 Edw. I. stat. IV. c. 4, A. D. 1306.
8. 9 Edw. II. stat. I. c. 14, A. D. 1315.
9. 14 Edw. III. stat. I. c. 1, A. D. 1340.
10. 25 Edw. III. stat. VI. A. D. 1350.
11. 50 Edw. III. c. 1, A. D. 1376.
12. 2 Rich. II. stat. II. c. 1, A. D. 1379.
13. 1 Hen. IV. c. 1, A. D. 1399.
14. 9 Hen. IV. c. 9, A. D. 1407.
15. 1 Hen. V. stat. II. c. 1, A. D. 1415.
16. 2 Hen. VI. c. 1, A. D. 1423.
17. 1 Edw. IV. c. 1, A. D. 1461.

These Statutes guarantee (1) to the Church, (2) to all Clerks and Laymen, (3) to cities and boroughs, their "liberties and free customs," their "franchises" and right of "free election" "without unblemishing." This word "unblemishing" occurs in the Statute 1 Hen. IV. c. 1, and I imagine it was meant to convey to parties interested a guarantee for all times to come, against the unscrupulous employment of such corruptive means, as were then common to insure the election of favorites to high ecclesiastical or municipal offices. It is provided on behalf of the Church, that all elections of Archbishops, Bishops, Priors and Deans, "shall be free without any manner of disturbance by the Apostolic see, or by commandment of our Sovereign Lord the King," provided always his Majesty's liberty and prerogative be duly acknowledged, that is, the necessity of obtaining the *congé d'élire* before election and his assent afterwards. There cannot be any doubt, that, according to constitutional law, the Bishoprics of England were filled up by the exercise of the franchise, and not by the sole fiat of the King. For further information, see *Report submitted to the Manchester Church Society, on the Nomination and Election of Bishops*. Parker, Oxford and London, 1860.

7. I do not advocate universal suffrage, very far from it. All I mean is, that the Clergy and Laity of the Church should in some form or other have an original voice in the nomination and election of a Bishop. The plan which seems to me most practical is, that the clergy and churchwardens in every rural deanery should each appoint one or two deputies, who should, on the summons of the Dean, assemble in the Cathedral Church of the voided diocese, and there proceed to make their election. See *Report on Nomination and Election of Bishops*, p. 25. Parker, Oxford and London, 1860.

## B.

## A PAPER ON CHURCH RATES.

## IT IS SUBMITTED

1. THAT the institution of the Church Rate, being from time immemorial, and without assignable date for its beginning, traces up at least to a period when the soil of England (to speak broadly) belonged to Kings and their great men.

2. That it is more ancient than any known representation of Burgesses in Parliament.

3. That again it is yet still more ancient than the Commons House of Parliament.

4. That it was not founded or granted by the House of Commons, nor apparently by the Commonalty at all.

5. That it is not a Tax granted by Parliament, nor of the proper nature of a Tax at all; but it is a local assessment lawfully agreed upon for local objects, in accordance with the common law of England, by the voluntary votes of the parishioners.

6. That when the Commons House of Parliament would rudely abolish the Church Rate (which it never gave, nor yet the right to make a Church Rate), it does but act therein by a tyrant majority, to be resisted by all true Churchmen.

7. THAT the most natural protectors of the Church Rate are the constitutional successors of the old kings and their great men, to wit, the Crown and the Peers.

8. That more especially the Legal Head and sworn Defender of the English Church, is the constitutional Defender of the Church Rate.

9. That the ministers of the Crown, as responsible for the acts of the Crown, are bound by gallant duty and by constitutional obligation to act as defenders to the Church Rate.

10. That at the same time, the Commons House (supposing any material abuse to have crept into the administration of the Church Rate) is bound, as the general inquest of the Realm, to see to the correction of such abuse.

11. THAT when the old kings and their great men, acting as proprietors of the soil, established the Church Rate, they had a good and pious object in view, which stands good and pious still.

12. That to secure such good object, they saddled their real property, for ever, with the lawful burthen of the Church Rate.

13. That thus the Church Rate was not established to be a Tax upon the poor man for the benefit of the rich, but a rate upon the property of the rich man for the religious benefit of all classes, doubtless, but particularly for that of the poor, who could not build for themselves.

14. THAT thereby the old kings and their great men diminished their own beneficiary and pecuniary interest in their property, and (to that extent) alienated from themselves a portion of its value.

15. That what they so alienated from themselves, they did not bequeath to their heirs.

16. That what their heirs did not inherit, neither did they sell, nor give away.

17. That their present successors in the fee-simple of the property have not succeeded, as such, to any beneficiary interest in the Church Rate, nor in any part thereof, nor in any part of the legal product thereof.

18. That neither have their lessees come into possession of any such beneficiary or special interest.

19. That, by the common law of England, the beneficiary interest in the Church Rate vests, wholly and entirely, in the parishioners, as such;—not in the proprietors, as such,—nor in the occupiers, as such,—and not in the ratepayers, as such, but in the parishioners generally.

20. That such beneficiary interest is not a *quid pro quo*, but is the common right of the parishioners at large, whether they pay rates or not.

21. That at common law the well-to-do classes have no more right than others to a special advantage from the Church Rate.

22. THAT the Church Rate, in its product and uses, is represented mainly by the parish-church and the accommodation for religious service therein, i.e. mainly by pews and sittings.

23. That the common law right to the use of such pews and sittings is vested in all the general body of the parishioners, whether they pay rates or not.

24. That the well-to-do classes (whether proprietors, or occupiers, or rate-payers in any way) have no special inherent right to pews and sittings in the parish-church more than the poorest inhabitants of the parish.

25. That, nevertheless, through lapse of time, the right to such pews and sittings appears to have become practically and unduly limited, in many localities, to the well-to-do classes in a parish.

26. That such limitation, howsoever effected in former times, is an usurpation upon the general body of the parishioners, and particularly upon the poorer inhabitants who cannot build for themselves.

27. That such usurpation has been brought about with the connivance of the House of Commons, which, as the general inquest of the realm, is not less competent to guard the proper use of the Church Rate than to agitate for its abolition.

28. THAT by reason of such usurpation so connived at, the poor man has been practically, in many places, elbowed out of his parish-church, where the founders of the Church Rate intended that the Gospel should be preached to him.

29. That the Church Rate, being thus drawn from what may be called its principal use, has too much changed its proper aspect, and, in many places, especially in towns, instead of being a rate upon the rich man for the religious benefit of the poor, it comes as a sort of tax upon the poor man for the benefit and accommodation of the rich.

30. That naturally, when the artizan in large towns is excluded from his beneficiary interest in the Church Rate, he ceases to retain an interest in its defence.

31. That thus the defence of the Church Rate, in large towns especially, is left to the well-to-do classes, or some of them, who have appropriated to themselves the pews.

32. That the well-to-do class of pew-occupiers, being weakened by a semi-consciousness of usurpation, and being unaided by the poor man and the artizan, have well-nigh lost the Church Rate.

33. THAT it may seem doubtful whether the present class of pew-occupiers, in their present unaided condition, can permanently defend the Church Rate.

34. That what they defend is not the Church Rate, properly so called, but their own appropriation of the Church Rate, i. e. of parish-churches and the pews therein, which are the main product and substance of the Church Rate.

35. That the battle for the Church Rate has not yet been fought as churchmen and wise men should fight it, to wit, for the benefit of churchmen and parishioners generally.

36. That it ought to be fought by the combined powers of all classes of churchmen, and of their well-affected neighbours, for the equal benefit of all from age to age.

37. That if the well-to-do classes of churchmen can maintain their separate use of the Church Rate by escaping a defeat, they might obviously, by calling in the poor man and the artizan, make the cause of the Church Rate invincible.

38. THAT in order thereto, they should restore the Church Rate to its original and proper use by restoring the pews in parish-churches to the use of the parishioners at large, according to such order as might be convenient.

39. That no churchman, who loves religion and the Church, should oppose this restoration.

40. That no Tory, who loves the good old times for the good in them,—no Whig who loves popular rights for the relish of them,—no Conservative, who would guard our institutions,—no Radical who is for the honest dignity of man,—should oppose this restoration of the Church Rate.

41. THAT every parish-church, which has been built or supported by that Church Rate which is for the religious benefit of all churchmen in the parish, should be authoritatively declared free and open for the equal benefit of them all.

42. That thus the poor man, who cannot build for himself, would have his proper house for stated public prayer and praise, to worship and bless God.

43. That the rich man would learn by observation when it was time for him and others to arise and build.

44. That the great towns and well-to-do classes of churchmen in them would learn to emulate the pious forecast of the old kings and their great men, who did for God's sake in the rural territories what remains still to be done, in a great measure, for the ever-growing populations of the towns.

45. THAT such restoration of the Church Rate to its original and proper uses, for the glory of God in the evangelizing and edification of the people at large, is a sacred object, requiring to be carried out discreetly, soberly, and in the fear of God.

46. That the modifications, limitations, restrictions, that may be required, can probably be well left to the successors of the old kings and their great men, and to that more recent gift of God's good Providence, the House of Commons, which is the general inquest of the realm.

47. THAT in the meanwhile the use of pews in parish-churches is not a *quid pro quo*, not a compensation for the paying of rates, and ought not to be so regarded.

48. That if the pew-occupiers stickle for their usurped claim to an exclusive occupation, they would be committing themselves to a course which is not less against religion and law than against the wishes of their Christian neighbours.

49. That the body of pew-occupiers, especially in town parish-churches, are but sections within the Church of England, and that their usurped privileges are a weakness to the Church and an injury to the Body of Christ.

50. That parochial disputes about Church Rates are not of themselves a disease in the Church, but are as boils indicative of a disease, yet not inconsistent with a general soundness and vigour in the constitution.

51. That such symptoms are not to be cured by emulsions or by excisions, not by soft phrases or self-excommunications, but by a policy of judicious alteratives to improve the general system of the Body.

52. That the said boils may well be locally alleviated, as may be possible; but they must be borne with for the time, and ought to be borne with as best we may, till it please God to give us wisdom and power to effectually eradicate the disease.

53. THAT each and every churchman in the House of Commons should esteem others better than himself, and not be in a hurry to trumpet his own *nostrum*.

54. THAT any proposed compromise on Church Rates is either between two opposite parties, and in the way of mutual concession, or is but of one side only.

55. That till the opponents of the Church Rate can in perpetuity bind themselves to concessions and to good neighbourhood, it is bootless for churchmen in Parliament to aim for a one-sided compromise.

56. That, so far as the common law of England is obscure in respect of Church Rates, it ought to be made clear; but it is an impolitic plan to go tinkering the law, before knowing what the law is.

57. THAT parish-churches,—having been built and provided under the common law of England, not for past years or for these times only, but also for ages yet to come,—ought, in accordance with the common law, to be maintained in sound repair with a view to those who shall come after us.

58. That, as regards matters of present use, in the way of comfort or comeliness, the parishioners may well, each year, at their pleasures, be free to vary the amount of their outlay and assessments.

59. That, in such lesser matters, as no one year should prescribe to another, so no one parish should prescribe to another; neither ought there to be any stringent rule or law, in respect of such things, for all parishes, or at all times.

60. That where the church is weak in a parish, it ought to be satisfied with less comfort and comeliness; and, where strong, it may well receive the more abundant honour in matters which are of comfort and comeliness.

61. That, accordingly, the fabric and precincts of a church, together with all things properly requisite or essential to sacred services therein, ought to be avowedly cared for by the common law, as other things compulsory at common law are customarily cared for.

62. That, at the same time, in all suitable matters of mere comfort or comeliness, the largest legal liberty, for more or less, should still be allowed, as at present, to the voluntary votes of the parishioners.

63. That likewise every parish, which *de facto* may have withheld a Church Rate, ought to be free, at its pleasure, and in accordance with the common law to declare itself of a better mind, by the voluntary votes of the parishioners.

E. DODD.

CAMBRIDGE,  
Dec. 1861.

C.

*A Letter on the joint action of Clergy and Laity, in connexion with Provincial Synods of Clergy only.* By GILLET J. OTTAWAY, Esq.  
*Hon. Lay Sec. of the Society for the Revival of Convocation.*

SALISBURY,  
Thursday, December 28, 1854.

TO HENRY HOARE, Esq.,  
STAPLEHURST,

DEAR SIR:

Referring to our recent conversation on the subject of Diocesan Synods, and to the imaginary Letter of September last, from a Rector to his Churchwardens, I consider that what you desire is this.

You see Convocation now meeting, and preparing to deliberate on various and important matters concerning the welfare of the Church. Believing it to be necessary that the result of their deliberations should be submitted to the whole Church, laity as well as Clergy, but objecting to the presence of laymen in Convocation, you would think it right to proceed at once to take measures for obtaining the desired cooperation of the laity, by means of some Diocesan machinery. And you wish that there should be Diocesan Bodies ready to receive and discuss such business as may appear to Convocation fit to be proceededeth with. You ask, if the time is not come, when the consideration of this should be entered upon; and if so, by whom, and how?

I agree with you that it is desirable,—perhaps, necessary,—that all the deliberations of Convocation, and everything it recommends, or proposes to be done, should be submitted, as extensively and thoroughly as is possible, to the laity as well as to the Clergy, throughout the country, and that their general assent should be obtained, before any measure is adopted. But I cannot say that I am prepared to set about devising a system of *lay representation*, from the Parish up to the Convocation, or even up to the Diocesan Synod. To do this all at once, would be to give a great shock to our Church system. We may, or we may not ultimately arrive at such a system;—I do not wish to express any opinion on that point, one way or the other;—but I certainly would not *begin* with it. In introducing a new element into Church government, it is, I think, the part of wisdom to operate gradually and cautiously;—to feel one's way, step by step;—gaining experience as we proceed, and securing time and opportunity to remedy mistakes, and improve advantages. We are dealing with a grave and serious matter;—and it may be productive either of great good, or of great evil, according as it is dealt with wisely or otherwise.

And I venture to think I see how the general cooperation of the laity might be gained to the Church, without making a sudden and violent attack upon her constitution.

As the deliberations of Convocation proceed, they will result, as indeed they have already resulted, in the Reports of Committees, in practical suggestions for the remedy of acknowledged abuses, for the supply of admitted wants; and measures to effect these objects will, no doubt, be prepared with great care and deliberation. This done, I would say, Let the Bishops carry these measures into their several Dioceses. Let them convene their Synods. Here might commence the first dealing with the "lay element." Each Bishop might invite such, and so many, of the laity of his Diocese, as he should judge prudent, and they might there deliberate with the Clergy. The laymen convened to this Synod would, no doubt, be the principal gentry, highly educated, intelligent; and probably, as to some, members of one or other of the Houses of Parliament.

If desirous of ascertaining further the mind and feelings of Churchmen, the Bishop might direct his Archdeacons to bring together, in Synod, the Clergy of their respective Archdeaconries, care being taken to invite a due proportion of laymen.

If advisable, the process might be carried further, each Rural Dean holding a Synod of his own Deanery;—again, with an admixture of laymen. And, still further, each Parochial Clergyman might take counsel with selected members of his own congregation, on every measure emanating from Convocation.

The results of these several Church Councils might be gathered together by means of similar Synods, convened in an inverse order;—and thus, the general mind of Clergy and laity might be carried up to Convocation.

I think that the laity would be well satisfied with this;—if not for a permanence, certainly for a commencement. I believe it would be found to work well;—the Clergy would sufficiently shew their willingness to receive the assistance and cooperation of the laity, whilst the caution observed by them in introducing so great a change as the joint action of Clergy and laity in the administration of Church affairs would be commended, as being the part of wisdom.

In this way, too, perhaps, the opinions of laity as well as Clergy might be well and safely obtained on the question of the "lay element" itself; the subject might from time to time be casually discussed, both generally, and with reference to a Central Body.

The Clergy would thus have the assistance of the laity in settling a Plan in reference to themselves, their own position and functions;—whereas by dealing with it in Convocation, they would be without such assistance; and, no doubt, a settlement in which the laity had taken part would be more satisfactory to them, than one propounded by a purely Clerical body.

It seems to me, that the "full and free Synodal action" of the Church might be thus revived more speedily, and with less alarm to the public, than in any other way. Lay members of the Church would have fewer fears of a Synod, at which they themselves were to be present. When Synods met to deliberate on, and deal with, definite practical measures, and when it was seen that business,—real, substantial work,—was done by them, and done wisely and well, as I trust it would be, the general public would look less unfavourably on their Meetings.

The laity might thus most materially assist in working out the settlement of the lay question; and practical experience would soon teach in what way the element should be mingled with the Clerical, in the Synodal assemblies of the Church<sup>1</sup>.

If we are to wait for the assembling of our Diocesan Synods, until we have framed a new constitution for them, we may, I fear, wait a long time. Had Convocation waited for this, it would not have met yet. If a Royal Commission had been appointed, it would have met and debated for a year or two, before settling the frame-work of a new constitution, destined perhaps to prove more unsatisfactory than the present. Convocation acted with more wisdom. It met; and although it at once admitted that its

<sup>1</sup> That the two elements should be mingled in some way, is presupposed in this argument.

constitution might possibly be improved, it did not therefore sit still and fold its hands. It proceeded to do good work, and thereby, as we believe, has already done much to dispel fears, and disarm opposition.

Whatever may be said for or against this view of the question, I think it may be desirable that counsel should be had on it.

Your faithful Servant,

GILLET J. OTTAWAY.

## D.

### "REPORT

"OF THE COMMITTEE OF THE LOWER HOUSE ON LAY COOPERATION.

"(PRESENTED JULY 10, 1857.)

"THE Committee of the Lower House of Convocation of the Province of Canterbury, appointed to consider 'the best means of obtaining the counsel and cooperation of the Laity of the Church in Annual Visitation or Diocesan Synods, or in any other modes that may be deemed expedient,' have to report as follows:—

"They are unanimously of opinion, that the well-being of the Church greatly depends, under Almighty God, on the mutual good-will and cordial cooperation of its Members, Clergy and Laity; and it is their earnest desire that the end proposed may be attained.

"At the same time, they thankfully acknowledge, that a spirit of harmonious action between the Clergy and Laity has long shewn itself with excellent results, in the administration of the affairs of many religious and charitable Societies in this county.

"The special duty, however, of the present Committee is to suggest means for eliciting, strengthening, and consolidating such cooperation, by regular diocesan organization, particularly of a synodical character.

"The Committee are of opinion, that the means employed for obtaining such cooperation, should be regarded, in the first instance, as of a tentative and provisional kind.

"It may also be anticipated, that no uniform plan can be devised, which would be equally applicable at once to all Dioceses.

### "*Parish Vestries.*

"I. The primary elements of lay cooperation may be found in Parochial Vestries, in which the Clergyman and his Parishioners meet together for consultation on matters ecclesiastical as well as temporal.

### "*Ruridecanal Chapters or Meetings.*

"II. The Committee would next advert to the Ruridecanal Chapters or meetings, which are of very ancient date.

"They appreciate highly the benefits derived from them, and hope that such Chapters or meetings may be generally revived.

"The Committee suggest for consideration whether the Ruridecanal Divisions of Dioceses might not afford facilities for Lay cooperation, if Churchwardens and Sidesmen of parishes of the Deanery, and perhaps other Laymen of the Church, were, as occasion might require, invited by the Rural Dean to confer with the Clergy on subjects previously proposed.

"Such meetings, it is supposed, would be preceded by common prayer in the Church, and it is to be wished that an opportunity might also be offered for partaking of the Holy Communion.

*" Archidiaconal Visitations.*

"III. The next advance towards a fuller development of lay co-operation may be seen in the Visitations held by the several Archdeacons; fifty-five in number in this Province<sup>1</sup>.

"The Committee are not unmindful that such Visitations were originally of a disciplinarian and judicial character.

"In course of time, however, and under the influence of various circumstances, these Archidiaconal Visitations took the place of the two yearly Synods, anciently held by the Bishops of the several Dioceses (Bishop Gibson, *Codez*, p. 958).

"They are, in fact, the only constitutional assemblies of the Clergy and Laity of the Archdeaconry, as such, which are at present known to the law.

"The Committee do not enter on the question, whether the present organization of these assemblies is the best that could be devised; but they are of opinion that it is capable of improvement in its application.

"They do not recommend that any attempts should be made at present to create new agency for lay cooperation in the Archdeaconries; but that, in the first instance at least, resort should be had for that purpose to the constitutional organization already existing from time immemorial.

"They feel persuaded, that these Visitations afford valuable opportunities for obtaining the cooperation of the Clergy and Laity, and for promoting the practical efficiency of the Church.

"The Churchwardens are legally the Lay Representatives of the several parishes of the Archdeaconry, and are cited as such to the Visitations. They are the guardians of the fabrics and goods of the Parish Churches; and are the trustees and dispensers of a large annual revenue, amounting to not less than £300,000, for the maintenance of the Parish Churches, and of their religious services.

"The Sidesmen (or Synodsmen) also are by the 90th Canon recognised officers of the Church, whose duty it is to assist the Churchwardens in the execution of their office, and are as such to be cited to the Visitations.

"Every thing therefore ought to be done to increase the efficiency of these officers, and to strengthen the bonds of union which connect the Clergy with them.

"It may be hoped, that if the importance of these offices were more generally understood, and if the holders of them were duly recognised as persons charged from ancient times with solemn duties, and if, as occasion might require, they were called into consultation with the Clergy at these Visitations, they would be stimulated in their efforts to do their duty; and the office of Churchwarden would be raised in public esteem, and would be sought by earnest and zealous Laymen, to the benefit of Religion, and to the promotion of Charity and Unity.

"The Committee take for granted, that the conferences at these Synodical Visitations would be limited to questions concerning the practical efficiency of the Church, especially within the Archdeaconry; and that no question of a purely doctrinal character would be submitted for discussion at them; and that the Archdeacon, as President, would give previous notice to those who would be summoned, what the subject would be, on which he would request the opinions of those convened, and that sufficient time would be allowed for deliberation.

"For the more intimate and hearty union of those who are convened to these Visitations, and for the blessing of Almighty God on their joint

<sup>1</sup> The exact number of Archdeaconries in the South of England is forty-six. Wales appears to contain more than nine.

"deliberations, it is to be wished, that an opportunity should be offered to  
 "all who are summoned to them, of joining together in the participation  
 "of the Holy Communion.

*"Episcopal Visitations.*

"IV. The Committee next proceed to consider the case of the Visitation  
 "held by the Bishops of the several Dioceses, of which there are  
 "twenty-one in this Province.

"The average number of the Clergy in each of these Dioceses is not  
 "less than 650, and the Churchwardens probably amount to more than 900  
 "on an average, in each Diocese.

"In most Dioceses, the Bishop's Visitation takes place only once in  
 "three years; the Archidiaconal Visitation being held in the two inter-  
 "mediate years.

"The Bishop of a Diocese has no regular opportunities of meeting his  
 "Clergy in any one place; or of collecting the general opinion of the Clergy  
 "and Laity of his Diocese; or of communicating his own judgment to them  
 "in any one Diocesan Assembly.

"Formerly, as has been already observed, Diocesan Synods were held by  
 "each Bishop of the Province twice in every year.

"The English Reformers recommended in the *Reformatio Legum (de Synodis*, p. 109, ed. Cardwell) that a Diocesan Synod should be held by  
 "each Bishop annually, to which all the Clergy of the Diocese should be  
 "convened, by means of the Rural Deans; and that such Synods should be  
 "opened with the Litany and the Holy Communion, and an address from  
 "the Bishop or Archdeacon; and that the Synod should consist of the  
 "Clergy and such of the Laity as the Bishop might request to remain; and  
 "that its deliberations should, if requisite, be continued for several suc-  
 "cessive days.

"Your Committee gratefully recognise the benefits at present arising  
 "from the meetings of the Churchwardens, together with the Clergy, at the  
 "Visitations of the Bishops; and they see in those Visitations the basis  
 "of arrangements which might, if strengthened and amplified, be made  
 "available for the consultation and cooperation of the Laity and the  
 "Clergy of the Diocese, under the presidency of the Bishop, according to  
 "the principles and arrangements already stated in the case of Archidia-  
 "conal Visitations.

"But they would further express their earnest desire that, by a sub-  
 "division of Dioceses, the Clergy and Laity of every Diocese might be  
 "enabled to meet under the presidency of their Bishop and be associated  
 "with one another, under his paternal authority, in the Cathedral church of  
 "the Diocese, for mutual counsel and edification, and for Christian fellow-  
 "ship in the offices of religion.

"Your Committee are aware, that many persons, whose motives they  
 "respect, are desirous of a more rapid and larger development of lay co-  
 "operation than has been recommended in this Report.

"They do not profess to determine, whether such an expansion may not  
 "hereafter be necessary. Time and experience will shew. If any organic  
 "changes are requisite in the present system of Lay-representation, they  
 "are of opinion that suggestions for such changes should come from the  
 "Laity, rather than from the Clergy. But they earnestly hope, that a fair  
 "trial may be made of our existing organization.

"They respectfully commend the present subject to the consideration of  
 "the Archdeacons and Rural Deans of the province of Canterbury; and  
 "they would invite Reports stating to the House the results of experiments  
 "made by them for the purpose of obtaining Lay cooperation of a synodi-  
 "cal character.

"Your Committee would also recommend that a dutiful Representation  
 "should be made upon this subject by the Lower House to his Grace the  
 "President, and their Lordships in the Upper House.

"In conclusion, they unite in fervent prayer to ALMIGHTY God, 'by

“Whose Spirit the whole body of the Church is governed and sanctified,  
 “that every member of the same, in his vocation and ministry, may truly  
 “and godly serve Him, through our LORD and SAVIOUR JESUS CHRIST.”

*“Signed, in behalf of the Committee,*

CHR. WORDSWORTH, *Chairman.*”

Certain amended suggestions founded upon this Report with certain objections thereto by the Archdeacon of Worcester will be found at p. 234 of Mr Hoare's work, entitled “Hints on Lay Cooperations.”

## E.

### YORK MEMORIAL.

To the Most Reverend the Archbishops, the Right Reverend the Bishops, the Very Reverend the Deans, the Venerable the Archdeacons, and the Reverend the Rural Deans and other Clergy, of the Church and Realm of England :

The humble Memorial of the undersigned.

Through Divine favour, and in a spirit and temper which have elicited very general approval, the Convocation of the Province of Canterbury has of late years exercised the right, not to say the duty, essentially appertaining to it, of deliberating upon matters touching the welfare of the Church established in this Realm.

Petitions have been prepared for presentation in both Provinces. In the Province of Canterbury they have been received and duly considered, and various questions have been raised, among which none, perhaps, exceeds in importance that of providing the Clergy and the Laity of the Church of England with some better opportunities than at present exist, for joint counsel and cooperation. The subject has been considered, not only in both Houses of the Convocation of Canterbury, but also by several of the Bishops and other Clergy of the Province of York, although in Meetings of a less strictly synodical character than is to be desired, and has long been hoped for.

The general result is, a deep conviction that the time is come for definite action<sup>1</sup>; and your Memorialist solicits permission respectfully to state that an important body of the lay members of the Church appear at length to be agreed upon the following conclusions, which may therefore be taken as expressive of wishes and opinions now very generally entertained by those laymen who have considered the subject; in addition to which, there is reason to believe that experiments in the direction indicated would be viewed with favour by Convocation :—

I. That the Clergy of this Realm should be permitted to meet in their respective Convocations, as by law established.

II. That the judicial character of Episcopal and other Visitations, as by law established, should be maintained.

III. That where Meetings of the Clergy in Rural Deaneries are now held, they should continue to be held; and that where they are not now held, they should be set on foot, subject to the approval of the Ordinary; uniformity of practice, in all respects, being desirable in the several Dioceses of England and Wales.

IV. That in the same divisions of Dioceses, or in whatever divisions may be most convenient to the Archdeacons and Rural Deans, the Clergy of the

<sup>1</sup> By this expression, deliberative rather than legislative action is intended.

locality should occasionally form themselves into Consulting Committees, at whose Meetings certain of the Laity from neighbouring Parishes should be requested to give their attendance, for the purpose of common advice and mutual consultation on matters which, from time to time, the Clergy may deem of sufficient importance to require the joint cognizance and consideration of the whole Church.

V. That Associations should be formed, as far as may be practicable and convenient, in the several Parishes, for the promotion of objects calculated to create an extended interest and sympathy in behalf of the Church ; such Associations being invariably under the superintendence or control of the Parochial Clergy, and the subjects selected for consideration being sanctioned by them.

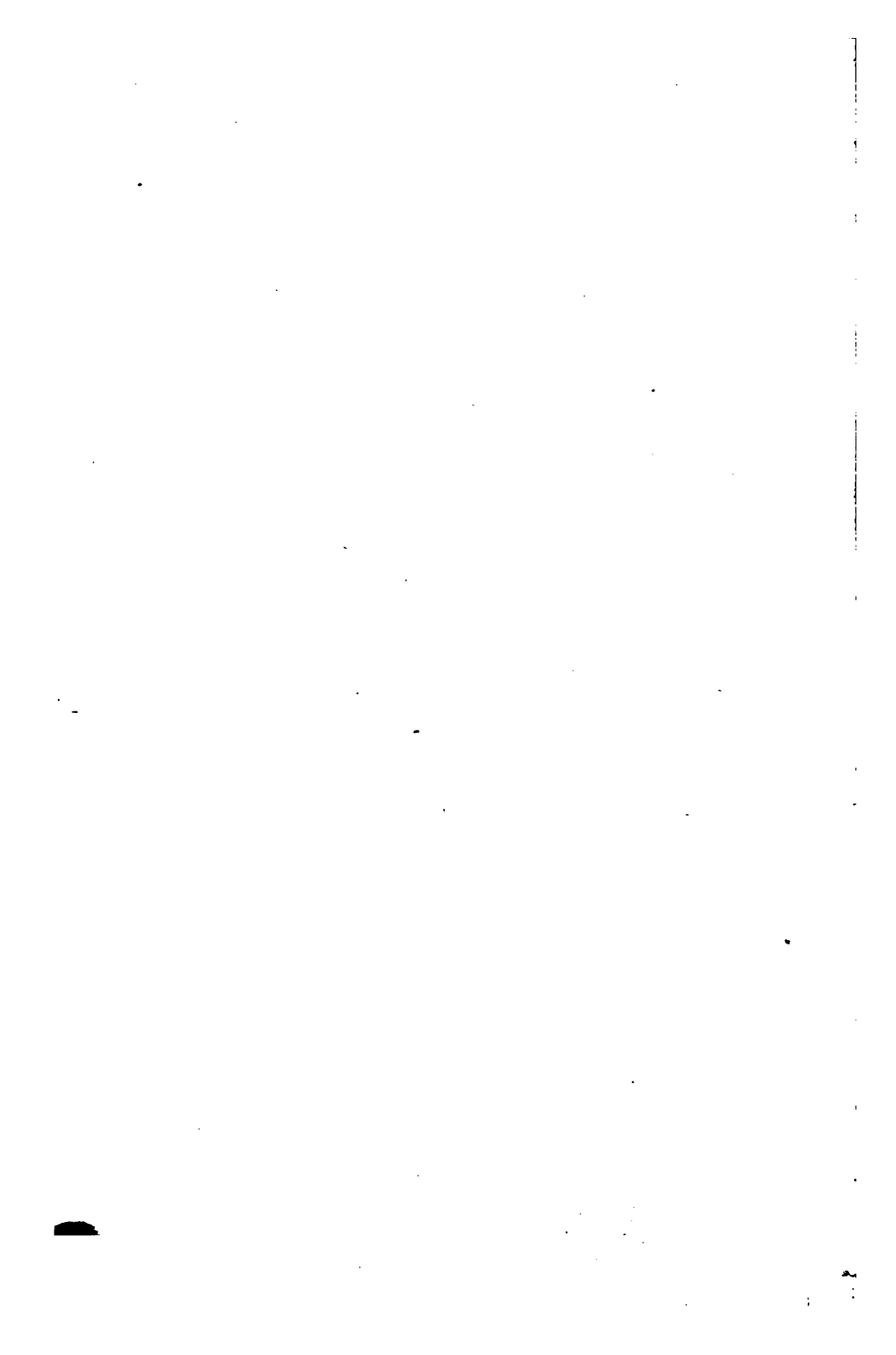
Your Memorialist therefore, submitting the above statements to your serious consideration, humbly prays you to promote such arrangements as you may deem best calculated to secure their being carried out in the several Archdeaconries of both Provinces<sup>1</sup>.

By order and in the name of  
The Society for the Revival of Convocation,

HENRY HOARE,  
*Chairman.*

<sup>1</sup> This Document was finally settled at York on the 27th of August, 1858.

LAUS DEO.



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